

The
Chicago Theological Seminary
REGISTER



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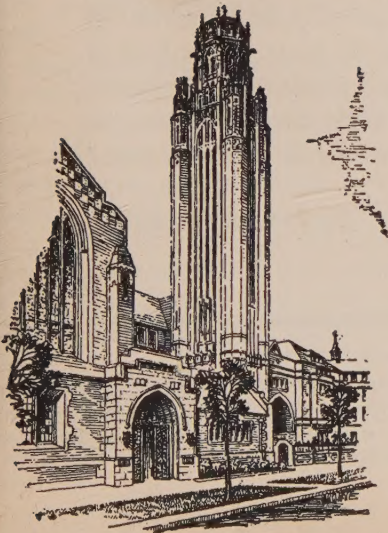
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LIGHT ON THE ROAD AHEAD

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A Message to Our Alumni

In spite of the ominous uncertainty as to future events which enshrouds us now, the duty and the opportunity of the church are clear as daylight. Sometimes the darker the outer world becomes, the brighter shines the light within. In driving an automobile, one's headlights are much more helpful and revealing at midnight than they are in the dusk at half-past six. So it is with the message and function of the church today.

No one knows just what the next few months hold for us in the outer world. It is a quarter before midnight, as far as world politics is concerned. Our country may be shoved over the brink into full participation in this ghastly war. That might mean a new A.E.F. to Europe and would certainly mean the curtailment of civil and religious liberty and regimentation by law, by governmental pressure, and by hysterical and unscrupulous propaganda. All this in addition to the cruelty of a war which, by bombs and starvation, strikes its most relentless blows at womanhood, childhood, and old age.

On the other hand, an aroused public opinion might demand and secure a negotiated peace—not a surrender to either side, not a dictated tyranny, but a genuine mediation in the interest of all humanity. There is some hope that the time is ripe for such a peace in the Orient. If secured there, the idea might spread to Europe also.

But, in any event, the world needs an agency like the church to keep hope alive in men's souls, to tend the inner light of spiritual devotion, to remind the world of Jesus, and to inspire and organize relief for the victims of war. Ultimately the world must be organized for peace. Some kind of co-operative international brotherhood is the only decent Christian world-objective. To think through and win converts to the Christian bases of a just and durable peace is the supreme social service the church is called upon to render today.

ALBERT W. PALMER

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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OUR GOSPEL—IMPOSSIBLE IDEAL OR INESCAPABLE FACT?

By GREGORY VLASTOS

[Since graduating with honors from C.T.S. in the class of 1929, Gregory Vlastos has taken his Doctorate in Philosophy at Harvard and has taught for several years at Queen's University, Kingston, Ontario, where he is now Professor of Philosophy. He is the author of "Christian Faith and Democracy" and "The Religious Way." He delivered the following address to the Seminary's graduating class last June. On the same occasion he received the honorary degree of Doctor of Divinity. The citation read: "Scholar, philosopher, theologian; representative, friend, and interpreter of youth; exemplar of a Christianity which transcends race, geography, partisanship, or prejudice."]

I WILL not try to speak to your future. I shall speak to your present. And since the present is full of perplexities and problems, I shall speak about one of them. It is a question that is uppermost in our minds this second year of the second World War: Can we preach the gospel of love in a world that is at war?

Our town has had a chronic shortage of housing. Seven or eight years ago a scandal was caused through the publication of the fact that a family of nine was living in one room. Other families were living in houses that had been long condemned by the health officer. Since the beginning of the war the situation has grown worse. The influx of war industries has increased the population from 25,000 to nearly

35,000. There are cases now where a five-room house contains five families, with beds even in the hallways. The city fathers at last decided that something must be done and appointed a number of subcommittees. There was a subcommittee on zoning, one on plumbing, etc. I happened to be a member of the original committee. So I asked which of the subcommittees was going to look after the building of the new houses. I was told that this would be the work of a special subcommittee on post-war reconstruction.

Is not this precisely what the church is tempted to do at this moment: to remit the gospel of love to a special subcommittee for post-war reconstruction? In our town we all believe in better housing and recognize that present housing is foul.

But unfortunately it isn't practical to build just now. In church we all believe in love and recognize that war is foul. But unfortunately it isn't practical to apply the gospel of love just now. There is more pressing business on hand. Better housing and love must wait a while. That is the attitude taken explicitly or implicitly by many of those who like to think of themselves as the practical people, the hard-headed statesmen and businessmen, who have no sympathy for hotheaded idealists and softheaded sentimentalists.

These so-called realists find support from some eminent churchmen and theologians who also pride themselves on their realism. Some of these propose frankly a double-standard morality: one standard for the individual, another for society; one standard for the church, another for the state. Love is the correct ideal for the Christian in his personal relations, but it is utterly impractical for his social relations. Love is the proper norm for the Christian church, but it is improper for the nation.

There is one theologian, known and respected by all of us, more widely read, heard, and talked about in Britain and America than any other Christian thinker, who goes further still. Love, he maintains, is indeed the heart of the Christian gospel. It must be preached in season and out of season, in peacetime and in wartime, yet always with this reservation: that we can never expect it to be actually practiced. Love, he says in a phrase that he has made famous and perhaps immortal, is an impossible possibility. To think of it as a possible possibility, and to expect that any action or institution can realize its sublime demands, is a liberal illusion—or worse. It is the error of perfectionism, the sin of pride. So while the "practical" man gives up the application of love for the duration of the war, this theologian gives it up for the duration of

history. We should not forget that the first does so with an easy conscience, the second with an agonized conscience; and that makes all the difference between shallow and profound religion. Nevertheless, they do agree in this: that the Christian gospel of love is an impossible ideal for this un-Christian, war-ridden world of ours. And that is where I disagree with both of them.

Our gospel cannot consist of an impossible ideal. For "gospel" means simply good news. And an impossible ideal is not good news. It is not even news. The only thing that makes news is something in the nature of fact, and immediate fact at that: something that has just happened, is just happening, or is just about to happen. An ideal is not a fact at all; it is a hope, a wish, an obligation: a weight on one's conscience, a call to one's resolution, an appeal to one's imagination. Whichever way you look at it, it is something which ought to happen, not something which does happen. It doesn't belong in the news department at all; it belongs in the editorial department, or perhaps in the advertising department. News has to be in the indicative mood, but ideals are only in the subjunctive or imperative. Jesus did not come to Galilee explaining what a wonderful ideal is the Kingdom of God. There is no news in that. "The Kingdom of God is at hand," he said. *Eggiken*—so close that it literally "touches," such is the meaning of the word even in modern Greek. If that is true, that is news; wonderfully exciting, urgent, important news for human beings who live in history and whose primary interest always is what happens in history. If we have a gospel for our own day, it must have the same kind of exciting immediacy. It cannot be a far-off event in the problematical future of post-war reconstruction or a far-off ideal in the eschatological realm of impossible possibilities.

That is why I say that the gospel of love is not an impossible ideal. It is a fact and, what is more, an inescapable fact. It is easy to escape an ideal. It is impossible to escape a fact and as impossible to escape the facts of love as to escape the divine order of life itself.

The ideal of being logical is a very high ideal; so high that even the professional logician takes a holiday from it from time to time. It may be in a moment of crisis, as in an argument with his wife; or it may be under lesser provocation, while lecturing on logic before a roomful of logicians: even then fatigue, or irritation, or conceit may cause his frail flesh to stumble into a paralogism. And if that can happen to a logician, what of the rest of us? Any of us who have tried to be logical, even in the course of a single sermon, know how inescapable an ideal it is.

But now, instead of looking at the ideal of being logical, consider the order of logic. Is that escapable? Suppose you set out one morning to disobey deliberately every law of logic you know. What will happen? You will talk nonsense, of course. What makes it identifiable and recognizable as nonsense? The laws of logic. The same order which enables you to talk sense when you respect it compels you to talk nonsense when you ignore it. No matter what you do, whether you choose to talk sense or talk nonsense, you are caught within the order of logic.

We could draw the same contrast between the ideal of health and the order of health. You can make yourself sick, and you will be a long way from the ideal of perfect health. But you will not be an inch away from the order of health. Your very illness is itself a perfect illustration of the laws of health; so much so that, as you must have heard Dr. Boisen say, pathology is often our best opportunity to discover the laws of health.

So it is with the God who *is* love. He is

as inescapable as the order of reason, as unfailing as the order of life. A modern poet has pictured this Hound of Heaven following after one who, in his blindness and folly, thinks he can withdraw himself from the power of God:

But with unhurrying chase, and unperturbed pace,
Deliberate speed, majestic instancy,
They beat, and a voice beat, more
insistent than the feet. . . .

But a prophet of Israel has a still more dramatic and violent metaphor to express this inescapable God:

As if a man did flee from a lion,
And a bear met him;
Or went into a house and leaned his
hand against the wall,
And a snake bit him.

Francis Thompson's Hound of Heaven allows the fugitive an unimpeded track; it catches up with him only after a long pursuit. But the God of Amos will not give you so much respite. He takes a hundred forms to confront you from a hundred different directions. He is at your heels as a lion, and then you see him straight ahead of you as a bear. He comes at you in the lightning and thunder of wind-driven storm; you take refuge in a house, and there he is waiting for you in deathly quiet, a snake in the wall. You cannot run away from him without running into him.

Why these horrible images, you may ask—lion, bear, snake in the wall? You can find many more of them in the prophets. "And I shall be unto Ephraim as a moth, and unto the house of Judah as rottenness." Why does Hosea, prophet of love, picture the God of love as moth and rottenness? Because that is the truth. That is the form in which his people have chosen to know the God of love. Man cannot choose whether he will meet God or not; whether he will meet God now or wait until the period of post-war reconstruc-

tion. He will be with God now, he will live through God now, whether he chooses it or not, whether he likes it or not, for God is the order of being and of life. But man can choose to a degree in what shape he will meet God. If man chooses to ignore God, the Father, then he chooses to know God, the lion, the bear, the snake in the wall, the moth, the rottenness.

Is that good news? It is not cheerful news. It is grim news. But it is good news. It is the guaranty of God's ubiquity.

Do you remember Isaiah's vision of God? He lived in a society that was much like ours, so full of rottenness and disease: "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." So when he saw the thrice holy God, you would expect that he would keep him there in the temple or above it, high and lifted up, far above this tangle of sin and corruption in which his people were enmeshed—somewhere above history and its sin, in the realm of Platonic ideals and impossible possibilities. But no, that is not Isaiah's vision. The God he saw was indeed holy, holy, holy, high and lifted up; yet "the whole earth is full of his glory." The whole earth—even those parts that are covered with putrefying sores—is full of God's sovereignty; the divine order is as manifest in the bitterness and turmoil of judgment as in the sweetness and tranquillity of peace.

One who is affectionately known to some of us as "Scotty" Cowan, who fought four years in Flanders during the last war, and has been fighting many pitched battles against the forces of darkness ever since, writes from Tennessee: "Judgment is here and life is terrible, but without judgment life would be more terrible." If God were as powerless as a high ideal; if man could escape God by doing wrong—that would be a miserable God in a miserable world and humanity a hundred times

more miserable than it is now. The most terrible world imaginable is a world in which man could really evade the laws of health by the simple expedient of making himself sick; or a world in which man could banish God from Germany by terror and concentration camps or expel God from the world by plunging it into a world-war.

So there is the gospel of the God who is love, as you and I must declare it to all men. All the world needs to hear it, and most of all the so-called practical man, the would-be realist, the self-styled, hardheaded businessman and politician.

We said to him many years ago: "God is love. Love is God's law. And by that law all our life must be governed: our business, our industry, and our common work must be ruled by the spirit of co-operation and directed by the end of brotherhood; its resources must not be the private possession of a few but the common heritage of all members of the community; its fruits must be shared widely, so that no member of the human family shall want daily bread."

And he replied: "That is a noble ideal. But it is not practical just now."

And if love were an impossible ideal that would have been the end of the story. But since love happens to be the inescapable fact on which life is always based, that could not be the end of the story. Any society that violates the demands of love is heading for trouble. If industry will not run on the basis of love, then before long it will not run at all. It will smash up in a civilized "accident" called a depression. The economic explanation of a depression seems obscure to economists; they are still wrangling about it. But the religious explanation of a depression is perfectly simple: it is the judgment of the inescapable fact upon those who mistook it for an impossible ideal; it is God painfully explaining to humanity

how criminally impractical is the so-called practical man who thinks he can build a sound economy on a principle of private ownership that permits surfeit for a few and hunger for many; it is God telling us in so many words that the only practical way to operate industry is the way of love. There are other ways, to be sure; but there is no other practical way.

It is exactly the same in the field of international relations. The only practical way in which nations can live together is the way of love: that is, not the way of domination over one another but of co-operation with one another, respect for one another's integrity, and collective assistance toward one another when the integrity of any is violated. Any other way is criminally impractical. And when the

so-called practical statesman takes this other way, the result can only be disaster. I heard Sir Norman Angell say recently: "Because we would not listen to the cries of the children rising in the ruined homes of far-off China ten years ago, we must listen to the cries of our own children buried in the ruined homes of many an English city, town, and village." Neither isolation nor empire is the truth about human life; and when human beings try to live by lies, truth has no other choice than to smash their lives. Those who cling to a lie by choice or by fate, the accomplices or dupes of the liar, are smashed with the lie. The truth about human life is love: interdependence, community, co-operation, sharing. That is the only thing that can last. It is the only practical way.

THE RENEWAL OF MAN

By C. VICTOR BROWN

[*The Baccalaureate Address last June was delivered by the Reverend C. Victor Brown, Chaplain of Vassar College. On the following day the Seminary awarded him the honorary degree of Doctor of Divinity with this citation: "Chaplain of a college with noble traditions and far-spread influence for good, practical exponent of the Christian gospel, prophetic preacher and priestly guide, friend of youth and counselor of the perplexed."*]

THE mood and temper of Ezekiel's vision of the Valley of Dry Bones is strangely contemporary. Its phrasing and setting belong to another age, but it accurately symbolizes the despair and hope of our time. In it Ezekiel paints a vivid picture of a people who had burned up their energy in second-best living; whose lives were parched and bleached by the fiery temper of the time; who lay exhausted and sick, without hope that they might be restored.

This vision, depicting the utter exhaustion and renewal of Israel, symbolizes the

inevitable fate of man in the modern world unless he learns to tap a new but very old source of energy.

Not long ago a magazine editor wrote: "From many people well furnished with material things come evidences of distress. [Their letters] ask, 'What is the matter with this life? It doesn't taste good. What is to be done about it?'" As Nicolas Berdyaev sees him, "man is sick because he does not know what he wants to do and does not live the way he wants to live."

This diagnosis reaches the very center of the soul. Some assume that they diag-

nose the malady, when they merely restate the symptoms. Man is suffering from widespread devaluation and dehumanization. He is used everywhere to advance material ends, to erect more imposing monuments to the egoism of persons and nations. And, being unmindful of his own inherent worth, he puts the prevailing market value upon himself and sells his soul for a mess of pottage.

You remember in Bunyan's *Pilgrim's Progress* the scene in the Valley of Humiliation? The "foul fiend" Apollyon straddles over the "breadth of the way" and says to Christian, "Prepare thyself to die; for I swear by my infernal den that thou shalt go no further; here will I spill thy soul." The modern Pilgrim has been blocked by many a modern Apollyon, who says to each as he advances, "Here will I spill thy soul." This Apollyon may be Mars, or the industrial juggernaut, or the God-state.

But I am persuaded that, terrifying as these fiends are, they could not spill the soul of man unless he had already been weakened inwardly by a wrong view of himself. Rufus Jones says: "There is no greater handicap to a person than a wrong theory; which blocks him at every turn and may defeat the noblest intentions."

The noblest intentions have been defeated by conceptions of man that contain elements of truth but fail to see him in his full stature as a son of God. Greek philosophy says that man is the bearer of reason, and he is, in spite of his occasional irrationality. Naturalism says that man is the product of evolution in the animal world; to be sure, he is, but this does not explain the presence of spirit in man. The sociological conception of man, prevalent in modern Europe, holds that social life drills, disciplines, and molds the animal until it is fashioned into man. Modern psychopathology holds that man is the sick victim of sex and power drives that have been repressed by civilization and

that he is suffering from the conflict between consciousness and the subconscious. Each of these theories contains elements of truth which can be woven into the Christian conception of man. But since they do not consider the whole man—body, mind, spirit, origin, and destination—they spill man's soul.

Someone has said, "The preacher's real business is to tell men what they are"; and, may I add, "what they can become." If ever there was a time when man wanted to hear good news, the time is now. If ever there was a valley of dry bones, we are in it. If ever there was a time when man thirsted for living water, it is now; for he is famished. If ever the dry bones are to be brought together, covered with sinews and flesh, and revived by the living spirit of God, that time is now. Tell men that they are "sons of God." Allow yourself to express Christianity's staggering affirmation about man: "Beloved, now we are sons of God, but it doth not yet appear what we shall be. But we know that when he is made manifest, we shall be like him, for we shall see him as he is."

It was through the instrumentality of prophetic utterance that sinews and flesh and spirit were summoned to the Valley of Dry Bones. But prophetic words have no power and great affirmations do not stir the parched souls of men unless the preacher has lived at the core of their inner meaning and been renewed by the experience they describe. The truth of the Gospel is not passive or inert; it is active and dynamic. It lays hold upon one, and its power is often felt through layers of ecclesiastical insulation. Once this power lays hold upon a man, he is unpredictable—"it doth not yet appear what [he] shall be." It calls him again and again. Successive calls may reach deeper and deeper into the centers of life-formation and send our energies into new and more significant

courses of action. They may direct us to experiment with new and simpler patterns of living, to go beyond church walls, seeking common ground with all sorts and conditions of men. They may change our attitude toward our fellows, so that we can never again treat them as instruments or use them for our own purposes. They may beckon us to do the groundwork in some small church and prevent us from using it as an airport from which to take off for a flight into the ecclesiastical stratosphere. Or we may be called out of the pulpit to serve as a doorkeeper in the house of the Lord.

Your and my concern today goes beyond ourselves—beyond questions about our own adequacy or inadequacy. We look out upon more human suffering and misery than the world has ever known. We are not using a homiletic device when we call it a valley of dry bones. Hot winds of secularism have scorched the earth; they have dried up the springs of spiritual refreshment; they have drawn man's spirit to the surface and carried it away. He now lies exhausted, burned out, and famished.

As a modern Ezekiel looks out upon his world, he will see that there are many bones on the surface of the valley and that they are very dry. What will he say? What will he prophesy? His message is as old as God and as new as life. Rebirth, renewal, resurrection, will be the trumpet notes to call the bones to new life. He will proclaim the coming of a spiritual renaissance—Christianity's eternal message.

Ezekiel, even before Christ, proclaimed it: "I will make the breath of life enter you, I will put sinews upon you and cover you with flesh, and put breath into you; so that ye shall live and learn that I am the Eternal."

Jesus proclaimed it: "But ye shall receive power, after that the Holy Ghost is come upon you."

Joel proclaimed it, and Peter repeated it: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."

Paul proclaimed that it takes place in Christ: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

This message must be proclaimed with urgency, passion, conviction, and almost infinite love and tenderness, for these bones are not only dry; they are bruised. And the bruises hurt. You will need to go into the market place and the factory, the luncheon clubs, the schools and colleges, and even into the drawing-rooms of society, to proclaim it. I know of no place where the message of the renaissance would not be welcome.

But you must do more than proclaim it; you must interpret it. The coming of a spiritual renaissance is news. It is good news. Almost too good to be true, some will say. Many who hear you will not know what to do with it. They have scarcely any background for understanding it. Their frame of reference has been taken from the prophets of secularism who have debunked not only man but God. Tell them that they are "sons of God"? Yes. Tell them that "it doth not yet appear what they shall be"? Yes. But you must interpret it to them.

I get fresh insight into the meaning of the concept, the image of God in man, when I let the bones in Ezekiel's vision represent the divine structure in human personality. I suppose this is what we mean, after all, when we say that "man is made in the image of God." Isn't this what Berdyaev means when he says, "Man carries within himself the divine principle, the word of God"? This principle, this word, this structure, this image,

cannot be destroyed save by disease. An Apollyon may try to block the path and he may even spill the soul, but he cannot destroy the image. The prophets of secularism may inveigh against this concept and may set up other theories, but the image of God remains in man—even in themselves. The hot winds of secularism may draw spirit right out of man, but the image remains. Dry bones may be scattered over the length and breadth of the valley; but when they come together, they still make the frame of a man. Your task and mine is to make men, who suffocate in this dry valley, aware that they bear the image and likeness of God which is eternal.

"Beloved"—people can stand a lot of words like that—"now we are sons of God." That truth, when interpreted, will cause a little rattling—particularly among intellectuals, but then the bones will come together, bone to bone. The integrating power of a true theory about man is amazing. It is the task of the preacher to tell men what they are. "Beloved, now we are sons of God, and it doth not yet appear what we shall be." It is the preacher's task to tell them also *what they can become*.

Man not only carries within himself the divine principle; but, as a free being, he carries it creatively and actively, not passively and receptively. If this is true, we are called to creative co-operation with God, who is actively at work in creation, moving all life toward the fulfilment of his eternal purposes.

If it is true that God is Creator, that we are made in the image of God and are called to creative co-operation in the work of God, then this *is* the truth that shall make men free. "Man is made in the image of God." It is the emancipation proclamation. It proclaims that man is not "primarily animal or machine"; that he is not fully "controlled by his environment or heredity"; that his purpose, as well as his glands, determine his conduct; that he is

"called to a life of creative freedom." This truth frees men, too, from enslavement to dogma and ecclesiasticism, from the need to preserve, for the sake of security, outworn patterns of social, economic, political, and religious life.

I have been greatly impressed and helped by the conviction to which Dr. Fritz Kunkel has come, after twenty years as a psychotherapist. He holds that the inner self is "rich in potentialities, with vast and unguessed possibilities of being creative, productive, courageous, and loving." Couple this with the view that, as a free being, man carries within himself the divine principle, and that he carries it creatively and actively. There you have the theme for a new marching song. If we let this divine principle begin to germinate and work in us and if we begin working co-operatively with God, we may begin to imagine the meaning of the words ascribed to Jesus, "And greater works than these shall he do."

The modern Ezekiel is called to prophesy to the Valley of Dry Bones? What will he say? "O dry bones, listen to the word of the Eternal. The Lord the Eternal has this word for the dry bones: 'I will make the breath of life enter you, I will put sinews upon you and cover you with flesh, and put breath into you; so shall you live, and learn that I am the Eternal.'"

The response was immediate. There was a sound of rattling; the bones came together. They were covered by sinews and flesh and skin. But there was no breath in them. Ezekiel had not completed his job. Again he was commanded to prophesy. Prophecy to the wind, son of man, give the wind these words from the Lord the Eternal: "Come from the four ends of the earth, O breath, and breathe life into these corpses."

Every day, man may receive into his body, mind, and spirit the energy that comes from the four corners of the uni-

verse. The nature and character of some of this energy is determined by its own inherent structure and composition. In whatever form it comes, the human organism, body, mind, and spirit, can change it into elements for its physical growth, mental power, and spiritual renewal. If, as a free being, man chooses to fuse this "undetermined potential freedom" with the divine principle, then the vision of Ezekiel will become a reality in our time. "The corpses will come to life and stand upon their feet, a mighty host of them."

What role can the Christian church play in the renewal of man? Certainly those who are not prophets want to experience renewal themselves and to have a share in bringing in the spiritual renaissance. There are millions of tired, patient folk in our churches who come together faithfully, week after week, hoping for renewal. There are millions of people outside our churches looking for a community of persons, a fellowship, a cell, in which the healing of their fissured, bruised, and distracted lives might take place.

In his booklet, *Community and Worship*, Douglas Steere relates that several years ago when the Florida authorities asked the man who tried to assassinate President Roosevelt whether he belonged to a church, he replied, "No, no! I belong to nothing. I belong only to myself, and I suffer." He spoke for a vast number of people. Some of them live near you. They belong only to themselves, and they suffer.

What will your Christian fellowship and

mine offer the man who suffers because he belongs only to himself?

Christendom celebrates the day of Pentecost, the birthday of the Christian church. That remarkable outpouring of the spirit of God followed a period of ten days during which the Disciples met in an upper room and "continued with one accord in prayer and supplication." In their minds must have been that promise of Jesus, "When two or three are gathered together in my name, there I am in the midst of them." By coming together in his name, they found him in their midst, and a hundred and twenty people were drawn by the spiritual power that was generated. "And when the day of Pentecost was fully come, they all with one accord in one place . . . and they were filled with the Holy Ghost."

According to Glenn Frank, "lightning never strikes from above, but always from below. The first streak of lightning comes from the sky, it is true, but it is a very thin, weak streak, merely a path-finder. The name given to it by the scientists is the 'leader.' Then up this path, marked by the 'leader' the great voltage of the earth booms and crashes." The power of a new Pentecost is scattered among us. Spiritual voltage can be built up in each life, each cell, each fellowship, each church throughout Christendom. It is our task to come together expectantly, with one accord, in one place, and build up the charge on earth. Then let us pray that God will send the Holy Spirit to lead the spiritual renaissance and thus bring about man's renewal.

LIFE IN CHINESE VILLAGE CHURCHES

By MARIE REGIER

[Receiving her Master of Arts degree from the Seminary in the spring of 1939, Miss Regier shortly thereafter returned to her missionary work in China. The region has suffered air raids. But Miss Regier sticks. She writes of her happiness in being once more among her beloved Chinese. "I feel that I ought to suffer much more," she says; "but somehow God always seems to shower me with blessings and with joy." Shortly before she sailed, the Seminary Players produced a religious drama she had written while in the Seminary. It is entitled "But, Mother—" and has recently been published by the Samuel French Company. In the following account she shares with our alumni some recent experiences on the mission field.]

THE seven churches among which we make our rounds are from six to thirty miles from our central mission at Tamingfu in the province of Hopei. I shall describe here a typical visitation to these church communities by two native Bible women, Mrs. Wu and Mrs. Shang, and by two missionaries, Miss Kuyf and myself.

We travel on our bicycles. Our aim is to visit the church members, discuss with them their personal and religious problems, and speak to their non-Christian neighbors, who usually gather to see or hear anything new.

Arriving at one such village, we split into two teams and visit in the homes of the Christians. When the neighbors come, we talk to them, inquiring into their physical and spiritual welfare. Mrs. Wu dramatizes for them a humorous incident of idol worship and points out the futility of such worship. Then it is my turn. I seek a point of contact. It seems to be their interest in my white skin, my extreme height, and my big feet. After I have admitted these differences, I try to bring out the fact that we are all very much alike; that we live on the same earth, are warmed by the same sun, and, yes, loved by the same God. I have come a long way to tell them of that love. When I have

spoken for a few minutes, I invite them to come to the church where some of their own people will tell them more of this story. Then we go to another home.

THE CHRISTIAN VERSUS THE NON-CHRISTIAN HOME

We try to emphasize the subjects which mean most to the young Christian community at its present stage. Thus our first discussion often centers about the Christian in a non-Christian home or a non-Christian community, taking in such subjects as ancestor worship, funeral services, and marriage of children into non-Christian homes.

It is sometimes a new idea to a young woman that if her mother-in-law or her husband insist that she worship idols there are more than two alternatives which she can follow. Very often she either acquiesces or else defies her relatives. Now she is told that she may in all gentleness explain to her relatives her reason for a different faith and that she may yet care for her mother-in-law with real filial obedience. "You don't want to wait until the New Year comes around before you tell her that you cannot join in the worship service," Mrs. Wu counsels. "If you have loved your mother-in-law all the rest of the year, and have taken good care of her,

do you think she will beat you if only once you disobey her? And if she does, she won't have the heart to beat you very hard."

The discussion also brings out the fact that the difficulty of one member should become the burden of the group. The church should pray for him, and representatives should visit the home and try to bring about satisfactory relations.

Mrs. Wu turns to another problem: What about ancestor worship? The response is unanimous, "You should not worship them." "Should you remember them?" she inquires further. There seems to be difference of opinion. Some are doubtful, but finally a goodly number believe that they should. "Of course you should remember them," Mrs. Wu says. "It's no wonder non-Christians say that we have no father and no mother. Many of them think that Christianity is a good thing, but they cannot understand our unfilial attitude. However, what can we do?"

It is interesting to note that at almost every place someone makes a new suggestion. All feel that it is well to take pictures of their parents while they are still living. These will act as a constant reminder both to children and to grandchildren. May Christians weep at funerals? It is decided that as long as the weeping comes from genuine sorrow, it is only natural; but the wailing for effect should be discarded. Someone suggests that the regular memorial feast may be held but that relatives be notified ahead of time not to bring incense or other objects of superstition. If they feel that they must bring something, they may bring bread, or meat, or money. A religious service may be held in which non-Christians have the opportunity to hear the gospel. Another one suggests that it is not wrong to erect a monument in honor of the dead. The grave too should be kept in repair and evergreen trees planted.

One man, a fairly well-to-do apothecary, remembered his mother by dispensing eye medicine free of charge on the anniversary of her death.

A problem of grave importance is that of marrying children of Christians into non-Christian homes. The custom of parents taking the responsibility for the marriage of their children is still practiced in the interior. Old customs die hard. While practically everyone agrees that Christian children should not be married into non-Christian homes, it is still done to a large extent. Not only lay members are guilty but many evangelists as well. The case is not quite so acute if the young man marries a non-Christian girl, because he stays within the Christian group and the young wife can often be influenced to become a Christian. In the case of a girl marrying into a non-Christian home, the matter is much more serious because she is alone at the mercy of the whole family into which she has been married. The problem, however, is how to arrange for marriages between Christians. It may be that there is no eligible person to be found in the neighborhood. Invariably someone suggests that evangelists and church members should take the responsibility of acting as go-between. Satisfaction is always expressed when Mrs. Wu suggests that each church have a committee to which parents with marriageable children could come. This committee could get in touch with committees of other churches if partners are lacking in one community.

Then Mrs. Wu says: "Now that is all very well when you have a son, but in the case of a daughter wouldn't it be embarrassing to ask?" Most of this discussion has been accompanied by somewhat self-conscious laughter. But someone is sure to be brave enough to say, "Among Christians we need not be afraid." Mrs. Wu adds, "Exactly, we Christians don't fear scorn." The audience agrees more or less

unanimously. But Mrs. Wu's next question is, "Should the children know about their engagements?" A few still feel that that isn't necessary, but the majority say firmly, "Yes, the young folk ought to know about it." Still Mrs. Wu isn't satisfied. "Ought they to see each other before marriage?" she asks. There is silence, but one or two courageous souls venture to admit that they ought to. But how? Without fail someone conceives the idea that the parents of both children should decide upon a certain day when they will take their children to the same church. No one else need to know about it, except the respective young people who will be on the lookout for each other and will manage to get a glimpse. This suggestion meets with such unanimous approval as being the very most that can be done that we make no further suggestions. In the case of children who go away to school where they have a chance to see members of the opposite sex, it seems to be understood that the children themselves may express their desires to their parents.

ELEMENTARY HYGIENE

The lecture on hygiene, with a number of posters to illustrate, comes next. We feel that, in general, this is merely an introduction to the subject because so much of it is still far out of the range of thought of the average villager. But the high point in this lecture is reached when Miss Kuyf calls upon Mrs. Shang to demonstrate the use of *Ch'i tai* medicine. So many children die of tetanus four to seven days after birth. Sometime ago Mrs. Voth, one of our missionaries now on furlough, prepared a packet of sanitary dressing for the umbilical cord. These packets are sold at about twenty-five cents, Chinese money. In over five hundred cases, whenever the directions have been followed, the child has lived.

The moment Mrs. Shang begins to ex-

plain, the audience becomes electrified. Again a very vital spot has been touched. One old woman, sitting all slumped together, has thus far paid no attention at all to what was going on. The only reason she is here is because her husband has insisted that she come to the meeting lest he do what another zealous Christian had done, namely, carry her on his back. But now she begins to straighten up and finally she even sits on one foot in order to see better. Men and women both are at the meeting, the men being just as anxious to learn as the women.

CHILD TRAINING

In the afternoon I give a talk on principles of child training. My question as to what is the difference between children in a Christian home and a non-Christian home is invariably answered by: Christian children do not learn to curse. The next answers are: they learn to sing, pray, and read the Bible. That still leaves a great deal of opportunity for expansion on the subject. I try to emphasize the great responsibility of a mother. Often the women want to hand over the children to us and let us care for them. In one talk it is impossible to go much into detail, so I emphasize only a few important principles, such as to be absolutely honest with the child; to treat him as a child and not a grown-up by giving him small responsibilities with much opportunity for play; to punish him only when it is for his own good and not in order to relieve the parent's feelings; to make each child an object of specific prayer; to teach co-operation in the home; and, most important of all, to imbue the home with a spirit of love, truth, and justice so that the child will absorb it unconsciously.

Mrs. Shang concludes the discussion periods with a talk on the family altar and makes suggestions for reading materials. As an illustration of how simple a child's

prayer may be she quotes the neighbor child who says: "Thank you, Lord, for giving me dumplings to eat. Amen." She usually repeats some of the points I have given. Often we foreigners are not understood anyway. If the people do understand, repetition doesn't hurt. We are used to having our speech repeated. Even our prayers are sometimes translated to the Lord by the person following us in prayer!

CLINICAL AID

Between and after meetings Miss Kuyf usually has clinic at which much eye medicine is sold, also salve, aspirin, and soda mint, besides various other medicines. At certain times in the year many children are also vaccinated. But it takes a lot of explanation to convince people that just one vaccination is quite sufficient instead of six, as is the old Chinese way of doing it. The clinic is always very popular not only with those who are treated but also with those who look on.

EVENING CLASSES

Usually a group of people gathers at each community in the evenings. If there are children, one or two of us take care of them, sing with them, and tell them Bible stories. If there are non-Christians coming, they too listen in. But there are invariably also a few Christians who can read. With these we have a Bible class. Illiterate Christians sometimes sit at the edges and listen in or they attend the children's class. We have studied prayer in these Bible classes and included praying for one's enemies. I asked whether that

meant also praying for the Japanese. One young man without a moment's hesitation replied, "Ask God to send them home."

OUR PLANS FOR THE FUTURE

We passed through a village in Japanese-occupied territory which has this inscription on the wall: "Wu Hua Ying the Model Village." It occurred to me that every village in which there are Christians ought to become a model village. As we make our rounds again, we must re-emphasize what has been emphasized last time, going into more detail and enlarging on various phases. For instance, we expect to demonstrate more hygienic clothes and the making of stuffed toys for children. There are other subjects which we want to discuss such as the subject of giving, of cleanliness, of the best way of spending Sunday, amusements, etc. With each round that we make we become conscious of the need for a deeper consecration and more enlightenment on the subject of an all-around Christian life.

Someone made a little ditty to this effect: "The Jesus church fools people. They do not work, just sit and listen to the doctrine." Sometimes there is more truth in this than we would like to admit. The Chinese Christians have the best opportunities to win souls for Christ because they are in constant contact with their non-Christian neighbors. It is our hope, therefore, that we may help them to radiate an intelligent Christianity which will make them truly the salt of the earth and the light of the world.

PRAYERS

[These two prayers were written by a member of the graduating class of 1941 for use in a Chicago church where he acted as assistant and sometimes conducted the morning worship service. When they came to my attention, I thought our alumni might be interested in them as a concrete illustration of the spirit of our students.—A. W. P.]

O GOD, giver of eternal life and shepherd of humanity, before whom we stand so often baffled, uncertain, seeking light that seems long withheld, forgive us if we misuse the power which thou hast given us and lead us to a deeper understanding of the meaning of life. When life's solutions come too easily, we would remember those deeper mysteries of the universe, and in our weakness find thy strength, in our selfishness find thy great love. Before nature and history and the intricacies of personality, teach us, O God, to be humble so that we can feel the tides of thy mighty cosmic purposes. May we in our daily life share our experiences with thee through our prayers.

We know that thou dost reveal thyself in the supreme hours of man's experience and our ears are not deaf or we would not have caught at times the notes of music in the distance—notes which become clearer and form a symphony of the universe as men unite in brotherhood under its power and beauty. For every ideal of peace and justice which moves the councils of nations we thank thee; but, O God, help us to translate these timid aspirations of statesmen into flesh-and-blood leadership among the war-torn countries and among the market places of the people. It is the call of all races, nations, and families that draws us close to thee. We must answer that call if we are to be heirs of eternal life. We pray in the name of him who in perfect humility became Lord of all life, Jesus Christ, our Lord. AMEN.

O GOD, who art the light that inhabits all eternity and the love that shines through the great moments in our experience, lift us this morning beyond all the shackles of the earth. Cleanse us of thoughts that debase, of fears that inhibit, and of suspicions that dwarf our spirits. Uproot us from all indifference and pessimism by a faith that sees victory beyond every defeat, and by the hope that the light of thy presence will reign even in darkness.

We pray for all persons to whom death or disaster have come, for all with whom the great issues of life hang in the balance. Keep them resolute and strong, sustained by a feeling of comradeship with thee, their infinite companion.

O God, from day to day, may we be the diffusers of light and health and strength, of vision and hope. Facing the world to-day, may we make no compromise with any evil, but give us strength to endure all the oppression which may come, knowing that, in the end, thy holy will shall be done.

Help us to possess that faith and hope which every Christian must have in the days to come. AMEN.

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BENJAMIN FRANKLIN'S DAILY PRAYER

O Powerful Goodness, Bountiful Father, Merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolution to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favors to me. AMEN.

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

LOCATIONS OF THE CLASS OF 1941

David William Barry. Postgraduate work at the University of Chicago.

Vernon E. F. Benson. First Congregational Church at Strawberry Point, Iowa.

Robert David Brodt. St. Paul's Church, Evangelical and Reformed, at Franklin Park, Illinois.

Alexander Brown Ferguson. North Berwyn Congregational Church, Berwyn, Illinois.

Melvin Lynn Frank. Olivet Congregational Church, St. Paul, Minnesota.

Julian Jerome Keiser. First Congregational Church at Anoka, Minnesota. He and Jeanette Huntington were married on June 16 at her home in Berea, Kentucky.

Walter T. Lawton, Jr. Congregational Church at St. Paul, Virginia.

Eugene Waldemar Meyer. Assistant at the First Congregational Church, Rochester, Minnesota, where George Phillip Sheridan is pastor. He and Betty Herndon were married August 31 at her home in Tulsa, Oklahoma.

Seido Ogawa. Paia Japanese Congregational Church, Maui, Hawaii.

Thomas C. Old. First Congregational Church, Walworth, Wisconsin.

Philip Wentworth Palmer. At the Yale Divinity School for postgraduate study. Phil, Al Ronander, and Howard Schomer were ordained at one service on June 9 at the First Congregational Church of Oak Park.

Phil Pennington. Congregational Church at Farragut, Iowa.

Al C. Ronander. Assistant at First Congregational Church, Oak Park, Illinois, where Albert Buckner Coe is minister.

James Kent Sanderson. Field secretary at the Berrien County Sunday-School Association, Michigan.

Edwin Willis Still. Special study in the field of audiovisual aids in education.

Glenn L. Utterback. Congregational Church at Melvin, Illinois. He was ordained on September 26.

John Robert Von Rohr. Postgraduate study on the Blatchford Fellowship, Yale Divinity School.

MASTER OF ARTS, 1941

Perry Dickinson Avery. First Congregational Church, Kokomo, Indiana.

Evangeline F. Morse. Assistant at the Lincoln Memorial Church in Chicago.

Jean Starr Williams. Director of Girls' Work, New First Congregational Church, Chicago.

Frances Whittier Eastman. Director of Religious Education at the First Presbyterian Church in Topeka, Kansas.

Jeanette Huntington Keiser. At home in Anoka, Minnesota, where her husband is pastor.

Grace Elizabeth Storms. Further study at C.T.S.

1941. John C. Hanchett was ordained on Sunday, October 19, in his church, the Federated Church of Paxton, Illinois. A son, Rodney Fox, was born on May 27.

1940. Dorothy Bird was married on June 8 at her home in Stoughton, Massachusetts, to Lloyd Bayard Williams, who is teaching at Georgia Institute of Technology, Atlanta, Georgia. Phil Widenhouse (1936) performed the ceremony.

1940. Henry H. Clark was married June 26 to Ruth Wilhelms of Chicago at the First Presbyterian Church. Henry is assistant in the Asylum Hill Congregational Church at Hartford, Connecticut.

1940. Paul J. Folino has completed his two years as graduate fellow of the Seminary and was ordained on October 28 at the United Church of South Chicago, where he has been pastor.

1940. Paul A. Gia Russo has published an able article entitled "The Conscientious Objector in America Law" in the summer issue of *Religion and Life*.

1940. Edwin C. Johnson, First Congregational Church, Alexandria, Minnesota, was chaplain this summer at the Pilgrim Fellowship annual camp at Iduhapi. He was also chaplain at the local Lake Koronis Camp for young people and was teacher of a Bible

course. He gave the baccalaureate address on June 8 at the University of South Dakota.

1940. Adena Joy has been working in Portland, Oregon, at the Centenary Wilbur Methodist Church as director of recreation and dramatics. She has also been busy with other community interests and projects. Address, 6917 N. Philadelphia Avenue, Portland.

1940. Homer McEwen, graduate fellow of the Seminary, has accepted an ad interim appointment as pastor of the Lincoln Memorial Church of Chicago.

1940. Orland McKinley, Sandwich, Illinois. A daughter, Mary Louise, was born to Orland and Edith on May 27.

1940. Margaret Vigars was married August 24 in Thorndike Hilton Chapel to the Reverend Harold Wilkie. Mr. and Mrs. Wilkie are at the Evangelical and Reformed Church on the campus of the University of Missouri, Columbia, Missouri.

1940. Theodore Voth was married a year ago to Rhoda McClintock of Oklahoma City. They are now located at Okarchee, Oklahoma.

1939. Arlan A. Baillie has left Southwest Harbor, Maine, where for the last two years he has been doing larger parish work, to become assistant to Carl Heath Kopf at Mount Vernon Church in Boston.

1939. Gary Bousman was married on June 21 to Ruth Winifred Robinson. They are at home at the Haskell Park Apartments, 327 North Church Street, Rockford, Illinois. Gary is hospital chaplain at Camp Grant.

1939. Thomas C. Dick, Jr., has left Dubuque, Iowa, and has become assistant to Dr. David N. Beach of the Plymouth Church, Minneapolis. Homer Yinger was the former assistant.

1939. Geil Duffendack was married on June 24 to Guy Orcutt in Ann Arbor. Dean Charles W. Gilkey of the University of Chicago Chapel performed the ceremony. Mr. Orcutt has a fellowship in the Department of Economics at the University of Michigan, and Geil is working with the University Baptist Student Group.

1939. Bob and Nancy Edgar moved in May from Red Oak, Iowa, to begin a pastorate at the Congregational Church in Glenview, Illinois.

1939. Donald R. Evans has accepted a call

to the First Congregational Church of Charlevoix, Michigan. He was formerly in Portland, Michigan.

1939. Earl G. Linden has been called to the McGraft Memorial Congregational Church in Muskegon, Michigan. He began work there September 1. The Lindens have two sons, Arthur Walter, born on June 24, and Marshall.

1939. Olin Pendleton is now pastor of the Congregational Church of Arlington, Washington. He was best man at the wedding of Charles Broadbent and Evelyn Handy at Seattle on September 7.

1939. Kenneth E. Seim and Mrs. Seim of Wessington Springs, South Dakota, have a daughter, Sybil Anne, born on December 14.

1939. Guy Twyman was married to Mary-an Cloepfil on May 4. Mr. Twyman is pastor of the Institutional Church in Kansas City.

1939. Homer Yinger left Plymouth Church, Minneapolis, where he had been assistant minister, to become minister of the First Congregational Church of La Crosse.

1938. Merrill Beale has been called to the First Congregational Church in Gary, Indiana, and will begin his pastorate there January 1. Mrs. Beale is our former Seminary student, Faith Huntington (1937-38).

1938. Clarence F. McCall. Clarence and Barbara are happy over another arrival, Judith Brierly, on March 21. The older brother, Merritt, was born in 1939. The announcement states that they were at home until May 31 in Roundup; after June 1 at the Holbrook Congregational Church, Livingston, Montana.

1938. Aubrey Todd, Sanford, North Carolina. Dorothy and Aubrey have a little boy, Oliver Clayton, now nearly a year old.

1938. Elmo and Ruth Wolfe are the parents of Joan Marian, who was born in South Pasadena on April 12. In June the Wolfes began work at Tehachapi, California.

1937. Charles Bartlett, Glyndon, Minnesota, with his family, including his two boys and his mother and father, spent a winter vacation in Mexico, visiting classmates on the way down.

1937. Charles Stuart Knight was married January 10, 1941, to Charlotte Maupin, at the Central Presbyterian Church, in New York City.

1937. Horace W. Parsons accepted a call to First Congregational Church, Vermillion, South Dakota, where the University of South Dakota is located. He began his ministry there in August. He was formerly at the First Congregational Church of Milbank.

1937. J. Winston Pearce is now pastor of the First Baptist Church at Durham, North Carolina. He and Mrs. Pearce have a little daughter, Patricia, two years old.

1937. John B. Schlarb has become pastor of the Congregational Church of Christ in Fort Pierre, South Dakota. It is a church full of history. The first Christian sermon in the entire Dakota territory was preached there in September, 1840, by Stephen Return Riggs. The church has been practically without a settled pastor since 1930. New members are being received. The fifty-first anniversary was observed in June. John was ordained at the church on September 24.

1937. Paul M. Titus, who received his Doctor's degree here in 1939, has been teaching for two years at the Sir Dorabji Tata Graduate School of Social Work in Bombay. His subjects have been statistics, social ethics, the history of philanthropy, and sociology. He is also editor of the *Indian Journal of Social Work*, which began publication in January. Those who remember him personally will be amused to learn that he had to stop eating Indian food because he gained too much weight.

1936. Stuart LeRoy Anderson and Mrs. Anderson of Glendale, California, are the parents of little Philip Longfellow, born on April 22.

1936. Marguerite Jackman has been since September at the First Methodist Church of Dearborn, Michigan.

1935. John L. Mixon has taken a new position with the Los Angeles Church Federation. He is associate executive secretary in charge of welfare work. He was formerly director of the department of social work, Washington, D.C., Federation of Churches.

1935. William D. Pratt went last March from the First Congregational Church of Sterling, Illinois, to become minister of the Church of Youth at the First Congregational Church of Los Angeles where he will be associated with James W. Fifield, Jr.

1934. Gerald E. Maggart, St. Joseph, Michigan. A daughter, Beverly Jean, was born to Mr. and Mrs. Maggart on January 17.

1933. Eugene Clyde Weafer is listed among four hundred Chicagoans showing "genius in social leadership" in a national social directory published in August. His address is 850 West Seventy-eighth Street.

1932. Kendrick Grobel, Stafford Springs, Connecticut. Marianne and Ken are happy over the arrival of little Stella, born May 21.

1931. Bob Rasche, pastor of the church in Northfield, Minnesota, gave an address last spring, "Christ Speaks to Youth," of which a copy was distributed to each of our Seminary students.

1929-31. Minnie Richert was married recently and is now Mrs. John H. Gaeddert. Her husband is director at Camp No. 5, Civilian Public Service Camp operated by the Mennonite Central Committee, Colorado Springs, Colorado.

1930. Seth Huntington has resigned his long and successful pastorate at Berea, Kentucky, to become pastor of the Congregational Church at Rapid City, South Dakota. His daughter, Jeanette, received her Master's degree at the Seminary last June.

1930. Harold S. Matthews has returned to his work in China after his furlough in Grinnell, Iowa. His address is c/o Mr. A. C. Grimes, 53 Racecourse Road, Tientsin, China.

1930. Rudolf Roth died in February. He had been pastor for some years in Bay City, Michigan.

1930. Ralph Veit has been called to be the director of the Drama Workshop at the First Congregational Church of Los Angeles where James W. Fifield, Jr., is pastor.

1929. Nelson C. Dreier, who has been superintendent of the Congregational-Christian Conference of Colorado for two years, has resigned to accept a new position as superintendent of the Conference of Southern California. He assumes his new duties December 1.

1928. William Earl Brehm is now pastor of the Des Plaines Congregational Church, where he entered on his new duties early this year.

1926-28. E. Wallace Mast moved in April from Madison, Connecticut, where he was pastor of the First Congregational Church for over

six years. He is now pastor of the First Congregational Church of Flushing, New York. Address, 38-20 Bowne Street.

1928. W. Arthur Richards has accepted a call to the church at Lacon, Illinois.

1925. Tadao Kawamura, Tokyo, Japan, fell suddenly ill on December 28 and died on January 3. In addition to his regular duties, he had done considerable research work on the primitive cultures of the Southern Islanders. He wrote a book on the subject two years ago and had nearly completed a second volume. He discovered technonomy, some Japanese experts say, among native tribes of the Southern Islands. He leaves a wife and four children.

1924. James W. Fifield, Jr., First Congregational Church, Los Angeles. The Fifields have a baby daughter born July 3.

1922. Ralph R. Keithahn, Bangalor, South India, sends personal greetings and news of the work among Indian youth, Christian Youth Council of Action in June, Rural Workers Conference in July, Christian Student Camp in August.

1918. T. Monoi, Suginami Ku, Tokyo, Japan, teaches in a theological training school.

1917. Frank Meacham. Frank and Doris are back again at their old work at Mount Silinda, South Rhodesia, in South Africa. They are living in a British colony. The atmosphere of war is all about them, with air training schools, national war fund, and other activities. The Meachams have had a good year at the Institute, of which Frank is principal. There are about four hundred pupils. The chief training is in agriculture and carpentry with much opportunity for spiritual influence.

1915. Gustav Edwards has been president of the Bible Institute and Seminary of the Evangelical Free Church of America for twenty years. The Seminary is located at 4211 North Hermitage Avenue, Chicago, and has an enrolment of about eighty students. Two years ago he gave up the presidency to devote

himself to his broadcasting, preaching, and teaching. But the new president died recently, and Edwards has again resumed his duties as president.

1915. Miss Susan B. Orvis passed away at the residence of her sister, Mrs. Harriet Cook, in Earlville, Iowa, on January 10, 1941. In 1902 she was appointed a missionary to Turkey under the American Board of Missionaries for Foreign Missions. She spent thirty years in this work. In World War I she had many experiences and accomplished remarkable services for Armenian orphans. It was while on furlough that she graduated from the Women's Training School in 1915.

1900. Engvald Iverson, a graduate of the Danish-Norwegian Institute, died suddenly at Medford, Oregon, on December 26. He served successfully in northern Wisconsin until 1926, when he transferred to southwest Oregon, where he spent fifteen years. Part of the time he was moderator of the Southwest Oregon Presbytery and in 1940 was elected moderator of the synod in Oregon. From his records it appears that he organized 224 Sunday schools, 93 young people's societies, 359 vacation Bible schools, and 28 churches.

1899. J. Edwin Hartman received the degree of Doctor of Divinity at the annual convocation nearly a year ago at Waynesburg College, Waynesburg, Pennsylvania. He is pastor of the Reunion Presbyterian Church of Mount Pleasant, Pennsylvania.

1888. James R. Kaye passed away October 12, 1940, at his Oak Park home. He was a world-traveler and author of many books. He received many honors from scholarly societies both in Europe and in this country.

1887. Otto Grauer, professor in the former Danish-Norwegian Institute of the Seminary, celebrated with Mrs. Grauer their fifty-eighth wedding anniversary this year at their home in Oak Park. A group of missionaries on furlough gave them a surprise party.

BOOK REVIEWS

CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA

By *Arthur E. Holt*. New York: *Friendship Press*, 1941. 187 pp. \$1.00.

In a day when our world is darkly confused and violently unstable appears this clarifying and steadying volume. It helps us to take heart and to see what we as Christians and American citizens should be about in this testing-time for both Christianity and democracy. Because of its sure sense of the basic issues and values at stake in the present ordeal of Western civilization and because of its forceful, lucid expression, this small book might well serve as a primer for Protestants on the Christian church in our American democracy.

According to Professor Holt, Christianity and democracy are not to be equated; neither are they Siamese twins for whom the death of one entails the demise of the other. But their life-lines and destinies have been so closely intertwined in Western history that the weakening or withering of one will have fateful consequences for the other. They should be intercorrective and intercreative.

Historically our American democracy has its roots in the communal wisdom and great axial assumptions and convictions of the Bible. A continuing Christian prophetic movement has impregnated American life and thought with this Christian wisdom and faith. To carry its promises through to fulfilment, democracy requires the spiritual resources and directive ideas which Christianity can best supply. Democracy, on the other hand, provides the most fertile soil for the further development of Christianity. Both alike aim at the growth of spiritually mature and morally responsible persons in a community of free men.

The role of the churches in this process of mutual reinforcement is illustrated from history and forecast for the future with rare insight. They are "little fellowships of the holy imagination" or "Islands of Brotherhood" that help to "save democracy from within." They assist men to find and devote themselves to what is worthy of supreme devotion; they continually lead an invasion of ideas that are redemptive for men and communities; they express the Christian conscience as over

against the mind of the imperious and impersonal state; they are wellsprings of social sensitivity and social responsibility. According to the author, the Christian churches have come to the democracies for such a time as this. I prescribe this book for all whose faith in the place and importance of the church in the world today is at low ebb.

Some will say that we have an idealized version of both the church and democracy presented here. If so, it is not an impossible utopian idealization but a dynamic idealization. For it mediates discontent with present gains while it generates the purpose and suggests the way to carry both our Christian fellowship and our democratic economy through to more adequate expression.

This timely volume is not the hurried product of emergency thinking or incendiary passion. It is the outgrowth of ripe study and mature reflection and is marked by discerning historical perspective, understanding judgments, and sustained sanity of temper. It should be thoughtfully read by all ministers. Study and discussion groups which concentrate upon it will help to continue the Christian prophetic movement and assist the church to be the church.

The book contains a well-selected reading list and a useful index. It is available in a paper edition for sixty cents and in a cloth edition for one dollar. Most of the content was given originally as lectures at the Pacific School of Religion and at the University of California in 1940.

R. W. FRANK

THE NATURE AND DESTINY OF MAN

By *Reinhold Niebuhr*. Vol. I: *Human Nature*. New York: *Scribner's*, 1941. xii+300 pp. \$2.75.

In a nation enduring the agony of war, with bombing planes flying overhead, a Christian theologian stands up to tell modern man what has been wrong with him for the last four hundred years that he should find his life in this shambles and what Christianity has to say both critically and constructively to point him toward salvation. Thus in dramatic setting Reinhold Niebuhr's long-awaited Gifford Lec-

tures appear. A brief review can only indicate the work's outstanding achievement, and what is, in the reviewer's judgment, its outstanding failure, leaving the multitude of special problems with which the book abounds for the discussions which will center about it for many years to come.

The author has a genius for the analysis of the moral plight of man viewed from the perspective of the Christian doctrine of sin. In the discussion of man as free moral being who sinfully uses that freedom, the work has few equals in literature. Niebuhr will let no hypocrisy, no false piety, no ecclesiastical pride, no pseudo-scientific dogma of a Freud or a Marx hide from man his moral responsibility and his wilful failure to fulfil it. He exposes the pretensions of idealism, romanticism, and other modern philosophies as they find in man a goodness which he does not in fact possess. He sees the greatest human sin in pride, and the deepest temptation to sin in anxiety. The derivation of sensuality not from "wicked" flesh but from pride and anxiety is a landmark in Christian ethics.

The usual criticisms of liberalism appear, but the reader should not overlook Niebuhr's sharp differentiation of his position from the Barthian reaction. His criticisms of Luther and other reformers and of modern neo-orthodoxy are unequivocal. Niebuhr's own thought owes far more to the social gospel tradition of American liberalism than most of his critics have realized. His position here stated may be characterized as an Augustinian Catholicism in which the doctrine of total depravity is specifically rejected and in which social as well as individual righteousness remains, in some measure, a genuine possibility for man.

What, then, is wrong with the book? This—that it is not really a study of human nature. It is a study of one isolated aspect of man's life, his moral nature, viewed almost in total abstraction from the rest of his life. Do not seek here a revelation of the laughter and tears, the horror and the glory, the loneliness and the companionship, which are so large a part of the very stuff of our being. Niebuhr never touches these things. No Mars man, seeking to learn from this book about man, would ever learn that a deaf Beethoven wrote a deathless sym-

phony for all the world to hear, that a criminal ever repented because someone loved him, or that in a still moment a churchgoer suddenly finds the windows of heaven opened. It is all sin and righteousness—sin and righteousness so far as Niebuhr sees. The closest he gets to mention of the concrete facts of human existence is to refer to life as "a welter of perils and passions." This appears to be a somewhat insufficient description of human existence. And through it all there is scarcely a hint that either God in heaven or the theologian on earth looks out upon humanity with compassion, with understanding, or with hope. He has given us a book on human nature which leaves almost everything human out. And thereby the book fails; not only because these things belong to man but more because man's moral behavior is organically related to these concrete human emotions and needs and cannot flower into moral health without them.

In the second volume Niebuhr proposes to study how insights of the Renaissance and Reformation can be brought to fruitful interrelationship. Fruitful for what? For what else but for the realization of human possibilities. At least let us hope that is the theme of the book still to come.

DANIEL D. WILLIAMS

THE MEANING OF REVELATION

By *H. Richard Niebuhr*. New York: Macmillan, 1941. x+191 pp. \$2.00.

The author tells us that both Ernst Troeltsch and Karl Barth have been his teachers in the attempt to interpret revelation. Therefore, we expect a treatment which cannot be easily catalogued. What we have is a Christian doctrine of revelation which tries to keep in focus, without contradiction, both sides of the central issues in Christian thought. Niebuhr searches for a theory of revelation which will solve the problem of the absolute and the relative in knowledge of God; which will preserve the absolute sovereignty of God over against all claims of human morality and religion and yet not separate that morality and religion from God's work; which will disclose the true relation between natural and revealed

religion; and which will accurately express the content of the Christian faith.

His solution, not systematically developed but suggestively mapped out, is in terms of these ideas: We must distinguish between outer history and inner history in understanding revelation in history. Outer history is a series of events viewed objectively as taking place in space and time. Inner history is the meaning, personal significance, and valuation of events. Revelation comes in inner history. It comes through the personal relationship of the believer to the revelatory event. In the revelatory event, Jesus Christ, we are confronted personally with the God who knows, values, and judges us. This revelation discloses images or principles by which all the rest of life is to be understood and criticized. Revelation is, therefore, "that special occasion which provides us with an image by means of which all the occasions of personal and common life become intelligible" (p. 109). It is like the key sentence which makes a book intelligible.

Do we get knowledge from revelation? The answer is not wholly clear; but it seems to be, "Yes, knowledge of a special kind." We get those fundamental principles of valuation and religious appreciation which become the basis of all living and thinking.

Of all the problems with which the author says he is concerned, that with which he does the least is the relationship of the Christian revelation to other revelations. He speaks of only one revelatory event, Jesus Christ. He says nothing about its relationship to other revelations, except that it transmutes and radically alters them. This claim that the event, Jesus Christ, is given in its completeness from outside our human experience and that our common human experience throws no light upon what God has said to us in Christ is so manifestly contrary to the facts that one wonders why it appears in this thinker who obviously does not adhere to the dogmatism and irrationalism of Continental theology.

In a final chapter Niebuhr outlines his view of what the Christian revelation does to transform our human understanding of man's moral status and God's sovereignty.

The difficulty of reading Niebuhr arises from his facing of ultimate issues. If he has not

solved the problem of revelation, he has given us a book to show what those problems are. Glib liberals and dogmatic neo-orthodox should read and ponder.

DANIEL D. WILLIAMS

THE KNOWLEDGE OF GOD

By D. Elton Trueblood. New York: Harper's, 1939. xiii + 199 pp. \$2.00.

Only one term is more misused than "experience" and that is "religious experience." How good it is to find a sane, warmly religious, and critically restrained judgment on the problem of getting knowledge of God through religious experience. Moving clearly and competently through the whole range of the problem, the author succeeds in removing many of the common objections to belief in direct experience of God. This is done by showing, with rare command of the logical issues involved, how dogmatic, unscientific, and illogical are most of the denials of the possibility of objective religious experience.

Turning to the believers in such knowledge, Trueblood points out that religious experience needs verification, social criticism, and interpretation in order to yield knowledge. He discusses the problems of credibility of witnesses, the diversity and unity in reports of the experiences, and the charge of "subjectivism."

Broader definition of terms would strengthen the argument at two points. By defining God as Mind, all religion which interprets him otherwise is ruled out. Again, even if it is admitted that human experience is more than sense experience, there is no need to make the sharp distinction between sense experience and religious experience which Trueblood draws.

The greatest weakness of the positive argument is the narrowness of its base. By confining examples to the Christian tradition, it is fairly easy to show a degree of agreement in interpretation of religious experience. The skeptics have their eyes fixed upon the diversity of the faiths of mankind.

Of high technical competence, the book is easy reading. Anyone concerned about religious knowledge should not miss it.

DANIEL D. WILLIAMS

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH

By Harris Franklin Rall. New York: Scribner's, 1941. 363 pp. \$2.50.

Do you want a competent but not too technical summary of the major articles of faith in American liberal Christianity which shows how that faith looks out upon contemporary social problems, modern science, and philosophy? This book was written for you, whether minister or layman. It succeeds in combining remarkable comprehensiveness of material with clear, if somewhat didactic, presentation. Its limitations are that it gives so many pages to the idea of God that other Christian ideas, especially the doctrine of sin, are considerably slighted; it omits entirely discussion of immortality; and it relies too much on quotations from books to support highly debatable positions. In spite of these defects, the clarity and sanity of the author's judgment are refreshing in a day of theological hysteria.

DANIEL D. WILLIAMS

WISDOM AND FOLLY IN RELIGION

By Joseph Haroutunian. New York: Scribner's, 1940. 173 pp. \$2.00.

You could best describe this as a Calvinist tract written for the edification, and aggravation, of deluded liberals. The author quibbles over no words, pulls no punches, in proclaiming that the true Protestant faith agrees with modern skeptics in rejecting all philosophical attempts to find God through human experience or to show that the universe cares anything at all about man or his future. The reformers truly describe man as a dying sinner, absolutely dependent upon a God who sends his rain upon the just and unjust alike, who created the world for his own glory and saves or damns men for the same reason. (It is amazing how closely this Calvinist God resembles the modern dictator.) A review ought not to take away from the fact that there is much in this vigorous and brief book which represents a sincere attempt to correct a too optimistic liberalism. Read it by all means. But I cannot escape the feeling that many of these pages

were written to provoke argument rather than as sober theologizing. For example: "Sin . . . is rooted in the horrible intuition that nature's last word to man is 'Nay'" (p. 119). Really, now, is that *all* you have to say for this world of beauty as well as ugliness upon which the Creator looked to pronounce it good?

DANIEL D. WILLIAMS

CHRONICLE OF JOHN MALALAS

Translated by Matthew Spinka and Glanville Downey. Chicago: University of Chicago Press, 1940. 150 pp. \$1.50.

John Malalas, who lived at Antioch in the reign of Justinian, was undoubtedly the world's worst chronicler. The historian may curse his chuckleheadedness, but he must use him, for Malalas has preserved a great amount of the most important data which otherwise would have been lost. For instance, the present reviewer is about to publish an article on the mid-third century of our era; through the great inscription of Shahpuhr I, recently discovered by the Oriental Institute near Persepolis, from a Greek inscription found near the ancient Emesa, and from the Thirteenth Sibylline Oracle, it is possible to explain and utilize information given by Malalas for Shahpuhr's unsuccessful raid on Emesa which has hitherto been considered utterly worthless.

Of exceptional value are the numerous sections dealing with the topography and buildings of his native city, now being excavated by Princeton University. Dr. Glanville Downey of that institution has for years been engaged in collecting the material for a history of Antioch, for which Malalas is almost the chief source. The need for a new edition of our author is urgent, since the last of Malalas as a whole was made in 1831, and then only from a single incomplete manuscript. Further improvement of the text must come from the numerous later chroniclers who abstracted him so generously. These range widely in date and in country, from the Egyptian John of Nikiu to the Slavonic unknown whose translation Professor Spinka here gives us.

To the unfortunate historian who must struggle with the vagaries of Malalas, it is in-

deed a boon to have Professor Spinka's clear and authoritative translation, buttressed by Dr. Downey's learning in text and footnotes. Let us hope that the present volume is only a prelude to an annotated translation of the reconstructed complete text of Malalas. With an author so hopelessly muddled, exegesis and historical interpretation are quite as needed as mere establishment of the text if the historian is safely to utilize the data of Malalas.

A. T. OLMSTEAD

SLAVA BOHU: THE STORY OF THE
DUKHOBORS

By J. F. C. Wright. New York: Farrar & Rinehart, 1940. x+438 pp. \$3.50.

This is a fictionalized treatment of the history of the Russian sect of the Dukhobors, although the greater part of the book is devoted to the fortunes of the faction which left Russia and emigrated to Canada. The style of the book is racy, and the story reads truly like a novel. The author possesses an almost astonishingly great degree of knowledge. One might almost accuse him of the proverbial omniscience of the writers of fiction. A historian will certainly have doubts at a good many places as to where the author could possibly have secured his information. Of course, there are no footnotes. Nevertheless, on the whole, the story is true to such historical knowledge of the sect as we possess.

The author is particularly to be praised for the clear way in which he points out that one of the leaders, or "Christs," of this movement, Peter Vasilevich Verigin, adopted almost wholesale the ideas of Count Tolstoy and presented them to his people as his own. It is in this way that the Dukhobors may be regarded as Tolstoyans. Thus their native pacifism was strengthened, and they became vegetarians, and for a period they even went so far as to refuse to have any children. The story of the hypocrisy of their latest leader, Peter P. Verigin, is told in full detail and shows clearly why the group has been disintegrating.

With the various reservations expressed in this review the book may be recommended as an astonishing exposé of this pacifist, vegetarian movement, which has often been praised

beyond its deserts by people who had altogether insufficient acquaintance with the real situation.

MATTHEW SPINKA

THE NATURE OF THE EARLY CHURCH

By Ernest F. Scott. New York: Scribner's, 1941. vii+245 pp. \$2.00.

This work will undoubtedly stir up a great deal of popular controversy. For the author brings into sharper relief than has been done by most other books on the subject—Martin Dibelius' recent work on *The Sermon on the Mount* excepted—the fact that the teaching of Jesus presented prevalently the absolute will of God, such as would prevail in the imminent Kingdom of God, but that this absolute ideal could not be practiced "in the world" before the Kingdom was realized. Thus the early church, after it reluctantly came to the unwelcome and embarrassing conviction that the Kingdom tarried and that it—the church—must count with an indefinitely prolonged "interim" period before the Kingdom should come, had to work out for itself an "interim" ethic by which it could survive in the world. This assumes in the main the character of adapting the absolute ethic of Jesus to the exigencies of the circumstances in which the early church found itself. Necessarily, this represented, as all practical rather than absolute schemes do, a compromise. It is this inevitable and exceedingly real tension between the absolute ethic of Jesus which he proclaimed as the norm of the coming Kingdom and the necessarily modified "interim" ethics evolved by the church for the period before the Kingdom should make its appearance which has conditioned the life of the church all these twenty centuries of its existence.

This is a book with a thesis with which every Christian minister and layman must come to terms, and which he must decide for himself one way or the other, for it is absolutely fundamental to the concept of the church and of historic Christianity. This book presents the argument as clearly and as cogently, if not better, than any other similar treatment. I feel that it is one of the "must" books this fall.

MATTHEW SPINKA

THE PASSING OF THE SAINT

By John M. Mecklin. Chicago: University of Chicago Press, 1941. x+206 pp. \$2.00.

The author of this study, professor of sociology at Dartmouth College, essays "a study of a cultural type," in this instance a "saint." Accordingly, he has made a selection of a number of "saints" loosely representative of the various eras of Christian history. It cannot be said that he treats these representative Christians with sympathy or any special insight. Some he damns by faint praise, but mostly he does not even trouble to praise, faintly or otherwise. Francis of Assisi, curiously enough, receives more commendation than any other saint, although why, since his economic ideals are impossible, and we are "repelled by the means he used to realize his ideals," does not appear clear. As for the eighteenth century, he could not even find a representative saint among the Catholic or Protestant leaders, and "the real saints . . . in the broad sociological sense, were the sages such as Voltaire, Diderot, Mme Roland, Franklin, and Jefferson." This should cause them a huge surprise.

And yet, despite the adverse judgment passed on the "saints" of Christian history, when the author comes to treat the twentieth century, from whose presuppositions he deals with "the Christian myth," he comes to the conclusion that we have lost "a sense of spiritual values." Indeed, we have. But he does not tell us what to do to recover it. Merely to assert that "the great democratic community of the future" will embody "socialized religious loyalties" does not show us a way in which this goal is to be reached. Would not a Christian saint help?

MATTHEW SPINKA

A COMPANION TO THE BIBLE

Edited by T. W. Manson. New York: Scribner's, 1939. 514 pp. \$5.00.

"Companions" are not new; so the rich store of material in this one will be anticipated. It is essentially a short encyclopedia of biblical knowledge. And the name of the editor insures its high quality. But, further, the group of men whom he has assembled to write on various

themes relative to the Old Testament or the New, or the Bible as a whole, comprise some of the best-known biblical scholarship of Britain. Little more need be said. The book is one of the valuable publications of recent times for the general Bible student.

W. A. IRWIN

THE PHILOSOPHY OF SCHLEIERMACHER

By Richard B. Brandt. New York: Harper's, 1941. 350 pp. \$3.00.

Schleiermacher's writings are characterized by the fact that he desired to be a theologian as well as a speculative philosopher. His theology, therefore, cannot be understood unless it is seen in relation to his philosophy. And his philosophy cannot be fully appreciated unless it is put in connection with his theology. Theological students as well as professional theologians are often inclined to overlook the place of philosophy in Schleiermacher's thinking.

Hence, the contribution of Professor Brandt is a significant one because it furnishes a very adequate analysis of Schleiermacher's philosophical principles and intentions. He describes not only Schleiermacher's intellectual development but also his appreciative and critical relation to the philosophers of his own time, especially the German idealists. His special interest is devoted to Schleiermacher's theory of knowledge and his doctrine of religious intuition. What he has to say on these problems is solid and sound, particularly in so far as the discussion culminates in an interpretation of Schleiermacher's most important philosophical work, the lectures on *Dialektik*.

I am inclined to be somewhat critical of Professor Brandt's work because, it seems to me, he has failed to pay sufficient attention to the character of Schleiermacher's theology. To be sure, he deals again and again with the chief theological works, especially the *Speeches* and the *Christian Faith*. But because he treats Schleiermacher's philosophy from the viewpoint of a philosopher, he has not done full justice to Schleiermacher's thought, which is fully intelligible only to one who dares to see philosophy and theology in their interrelation-

ship, in a way which corresponds to Schleiermacher's own intentions.

WILHELM PAUCK

BIOGRAPHY OF THE GODS

By *A. Eustace Haydon*. New York: Macmillan, 1941. 352 pp. \$2.50.

Professor Haydon in this book considers the problem of religious faith in the light of the ideas of God which have prevailed in the great religions of the world. All these gods are earth-born, he says. The roots of their lives are in the rich soil of human hopes and hungerings. They have been man's helpers in his age-long quest for knowledge and beauty and joy of living. They are the answer of the past to attempt to find hope in a cosmic environment which is too often cruelly unkind.

For the origin of the gods he finds no one single source. Each god has his own particular development. This development Professor Haydon attempts to trace in the religions of Persia, India, China, and Japan; in Judaism, Christianity, and Mohammedanism. He brings together a wealth of information and presents many well-chosen passages from the prophets and poets of these different faiths.

The concluding chapter on the "Twilight of the Gods" deals with the readjustments in our religious faith made necessary in this age of science. The concluding word is that more important than the faith in God is devotion to the human ideals which the idea of God symbolizes. Too long have strong gods been made to bear the burden, and man must now find the courage and the intelligence to give embodiment in human relations to the moral values of love and justice and peace. Denial of that faith is the only real atheism. Without it, belief in all the galaxies of the gods is mere futility. With it, and the practice that flows from it, man need not mourn the passing of the gods.

This book is charmingly written and contains many passages of real beauty and insight.

In the judgment of this reviewer the main defect of the book is the massing of details without sufficient attention to the psychological and sociological factors which give them meaning. Better understanding of those fac-

tors may lead to the conclusion that the ideas of God which appear in so many different religions should not be regarded as symbols of mere ideas and values but of a living fellowship of which the values are merely a function. Because man is a social being, and will always remain so, there is justification for the belief that the gods will not pass, and that the idea of God stands for something of supreme importance which is operative in the lives of all men, whether they recognize it or not. There are those who are not yet ready to spell "man" with a capital M.

ANTON T. BOISEN

SOCIAL PSYCHOLOGY

"*Personality and Problems of Adjustment*," by *Kimball Young*. New York: Crofts, 1940. 868 pp. \$4.25.

"*Social Psychology of Modern Life*," by *Stewart Henderson Britt*. New York: Farrar & Rinehart, 1941. 562 pp. \$3.75.

These are two of a number of books in the field of social psychology which have appeared within the last half-dozen years. Both are intended as college texts and follow the customary plan of development. They begin with the nervous system, with heredity and environment and the process of learning, with the social factors, and then apply the principles arrived at to various practical problems of the present day. In point of view and basic theory these two books are, however, widely different.

Professor Britt (of George Washington University) is a behaviorist and a mechanist. He is deeply impressed with the conditioned response and is suspicious of that which cannot be measured. Dewey's contribution is barely mentioned; Mead's, not at all; and McDougall is held up to scorn. The problem of values is hardly considered. One chapter is devoted to religion, but the treatment is superficial and lacking in insight.

Young (of Queen's College, Flushing, Long Island), on the other hand, was a student of George H. Mead. Mead's theory of the social basis of the personality and its dependence upon the use of language is set forth clearly and at considerable length and constitutes a

basic postulate of the book. High lights of the book are the excellent chapter on methods of studying the personality and the treatment of various practical problems of personal adjustment. The chapter on mental hygiene for college students is especially appropriate in a book intended for college students.

Young devotes more than a hundred pages to the disorders of the personality. His treatment of this problem is much superior to that of Shaffer in his *Psychology of Adjustment*, but one is surprised to find no evidence of acquaintance with the contributions of Adolph Meyer or H. S. Sullivan or with White's *Foundations of Psychiatry*, Campbell's *Delusion and Belief*, or Freud's famous "Schreber case." For a book which approaches the problem of mental illness from the sociological viewpoint, these omissions seem very strange.

Seven of the 868 pages in this book are devoted to religion. While brief, the treatment is not without insight. One notes with regret, however, that a study of three thousand hymns, one of the author's own studies, has no other category than that of "infantile return" for such a hymn as "O Love That Wilt Not Let Me Go."

Young's book is written in an easy and lucid style. It does not present any original contribution but is rather a compilation of the contributions of other workers. Some of the chapters are very much better than others.

ANTON T. BOISEN

PASTORAL PSYCHOLOGY

By Karl Ruf Stolz. Nashville: Cokesbury Press, 1941. 284 pp. \$2.50.

This new edition of Dean Stolz's well-known book introduces some new material and amplifies and clarifies some portions of the earlier work without changing it in any essential particulars.

Among the numerous books in this field this rates well. It embodies much practical wisdom and offers many helpful suggestions. The treatment is, however, descriptive and didactic. There is little attempt to discover the underlying principles involved in the problems with which it deals.

ANTON T. BOISEN

THE MAN CHRIST JESUS

By John Knox. Chicago: Willett, Clark, 1941. 100 pp. \$1.00.

When this little book came into the *Register* office for review, I fully intended to hand it over to Professor Robinson, for he naturally takes care of reviews of books on the New Testament. But I read a few pages just to see what it was like—and before I realized it I had finished it. Moreover, I had underlined dozens of striking sentences for later reference. So now the book is mine, and my esteemed colleague will have to buy his own copy. After all, why should the New Testament department have a monopoly on books about Jesus? He belongs to all of us.

Many works on Jesus by scholars leave one with a sense of disappointment—as if they had aired more doubts than convictions, raised more problems than solutions. But not this one. It is thoroughly constructive and refreshingly clear cut. Dr. Knox, associate professor of preaching at the Divinity School of the University of Chicago, has condensed within its hundred pages his positive convictions as a modern scholar concerning the genuineness and the uniqueness of Jesus' humanity. In five short chapters he develops this theme with superb logic and persuasive force.

In the first chapter he makes short shrift of the all-too-frequent attempts to drive a wedge between the historical Jesus and the "spiritual Christ." He insists that the latter has no foundation without the former. "I see no reason to suppose," he says, "that the church could long survive the surrender of the belief that the career of Jesus marks a supremely significant moment in the life of man. One who feels himself compelled to give up that belief and to regard Jesus merely as a prophet or saint or as a member of some other human category, however high that category may be—such a person has severed one of the ties binding him to the historic church." And, again, "Indeed, one might almost define the church as the community which remembers Jesus. It is itself a living memorial to him, and it could no more bring itself to deny his existence than one could deny the fact of one's birth."

In the next two chapters he gives the evidence for the uniqueness of Jesus—principally his message and his personality as presented in the Gospels. That message is centered around three foci: the Kingdom of God, the will of God, and the love of God. Dr. Knox's summary of Jesus' teaching on these three subjects is the clearest and most compact I have ever seen. Yet he holds that the personality of Jesus was and is even more important than his teaching. "If you would find the highest tributes to Jesus' personality, do not go to the theologians, but to the poets; go, that is, to the men and women emotionally and intellectually keyed to the recognition of beauty and greatness whenever they appear in human life." Accepting Matthew Arnold's definition of greatness as a "spiritual condition worthy to excite love, interest, and admiration," he finds Jesus meeting those tests. "Other gods have been as devoutly worshiped; no other man has been so devoutly loved."

In the fourth chapter he shows how Paul, even when he had interpreted the significance of Jesus in terms of cosmic drama, did not question his unique humanity. Rather, God dramatized in Jesus his love for all human beings.

In the fifth chapter Dr. Knox concludes with an examination of the way in which the early church looked upon Jesus. The first believers found themselves calling him the Messiah because of what he had done—not because of what some theologian had said about him. Yet "the acts of the earthly Jesus, for all their remembered beauty, were recognized as but the casual and partial manifestations of a love which only one supreme act had been able fully to express: He who had shared the nature and the name of God had for man's sake denied himself in a sense in which only God could: he had emptied himself, becoming a common man, and as a man had suffered both life and death, even the death of the cross. . . . With that story the early Christians entered and conquered the first century world."

Christians of today, whose lives are being lived amid tensions increasingly like those of the Roman-dictator-dominated first century,

will find in this little book a lamp for their feet and courage for their hearts.

FRED EASTMAN

GILLEAN: A PLAY IN THREE ACTS
AND AN EPILOGUE

By Cumming Kennedy. New York: Samuel French, 1941. 146 pp. \$0.75.

Full-length plays artistic in quality, religious in effect, and produceable by amateur groups are rare. But here is such a play, in verse, yet unstilted and natural. It tells the story of the love and struggle and sacrifice of a blind boy, Gillean, and of his parents and neighbors in a pioneer colony of Scotch farmers in a "northern prairie state." The reader is reminded of the story of George Matheson, for Gillean, too, is not only blind but disappointed in love and is striving to become a minister. However, the similarity ends here.

The characters—eight men and five women—are original creations, stalwart, likeable, and with enough contrast in disposition and purpose to make for human interest.

On the negative side it should be stated that the conflicts are not strong. There is no great clash of wills. Moreover, the characters frequently express their appreciations of each other to such an embarrassing extent that one wonders what has become of the proverbial reticence of the Scots. Although it is not a miracle play, one miracle occurs quite unwittingly. It is where a bonfire is made of logs of a green walnut sapling. Only a poet can perform such a feat and then only on a stage.

But the virtues of the play far outweigh its deficiencies. The author was fortunate indeed in having its first public production at the well-known Playbox of the Pasadena Playhouse under the direction of Gilmore Brown. In the Foreword Mr. Brown commends the sensitive imagination with which the playwright presents unpretending people and dramatizes the courage and nobility with which they meet misfortune. It is a play, he says, that "lives with those who see it as a beautiful inspiring memory." This reviewer heartily indorses that judgment.

FRED EASTMAN

MAN OF GOD

By David E. Adams. New York: Harper's, 1941. 201 pp. \$2.00.

Professor Adams of Mount Holyoke College has made a study of the Gospel records of Jesus which is full of interest and illumination for the college student and for all modern thinkers. The book is in close line with the recent study of "form history." It is expressed in easy, readable style, free from technical terms.

He reads the Old Testament records of "men of God" and notes the recurrent pattern. On page 58 he lists fifteen items, including "special nature of birth . . . and commission, ability to multiply supplies of food, ability to restore life." He then proceeds to apply this pattern to the Gospel records. The facts of the historical life of Jesus begin to stand out with remarkable clearness.

The author also brings to bear the religious experiences of the early followers of Jesus, which gave the "form" to the individual stories and narratives. The author's conclusions along these lines might be summarized in one of his own statements: "The Synoptists were so much under the influence of their literary tradition, on the one hand, and of their current theology, on the other, that their portrayal of Jesus must be sifted with the greatest care, if the reader is to discover the basis of historical fact which underlies it. This basis is most likely to be discovered by a psychological evaluation of the experience of the early Christians as underlying their methods of expression, and as furnishing the clue to the modern equivalents" (pp. 172-73).

The rationalizing seems at times to stop short of a full religious appreciation. For example, the reader gains the impression that conviction of the resurrection started with "dream experiences" (p. 168) and with the empty tomb (p. 169). Would it not be a truer and more satisfying approach to begin with the overmastering conviction of the power of Jesus to renew life and to go on to describe the "forms" in which early Jewish temple worship and the dying-rising savior religions expressed such convictions?

The volume concludes with a vivid and

vigorous picture of Jesus, drawn in lines that fit the modern pattern. "It is the picture of a living man who walked this earth in joy and hope as we have done" (p. 200). Jesus "has shown us how a man might live who felt himself a child of God" (p. 201).

BENJAMIN W. ROBINSON

THE REVELATION OF ST. JOHN
"THE MOFFATT NEW TESTAMENT COMMENTARY"

By Martin Kiddle. New York: Harper's, 1941. 458 pp. \$3.50.

The Moffatt Commentary on the New Testament is now complete except for the Epistles of John and I and II Thessalonians. This volume maintains the same high standard of scholarship and practical usefulness as its predecessors. The author not only is a student of first rank but is pastor of a large congregation, Christ Church in Harrogate, England.

In recent years the manifold enigmas of the Book of Revelation have been solved. Its symbolism has been explained in a number of books. In this volume the placing of the Moffatt text in each section in close relation with the explanation gives added clearness, and the religious interest of the minister-author gives practical usefulness.

A full introduction places the Book of Revelation in its historical setting. The date is fixed by the citation of the emperors in 17:10, 11 and in other passages. Written shortly after A.D. 92, it was an answer to the attempt of Domitian to enforce the emperor cult (p. xl).

Characteristically, the author remarks that in some parts of the world today there is a tendency to encourage or compel homage to a living ruler and that this modern situation gives peculiarly cogent setting to present-day use of the Book of Revelation (p. xxxviii). Again on another page (xliii) he makes clear to the reader that the misapprehension of the author of Revelation that the world was soon coming to an end does not at all invalidate the use or application of the book to the modern crisis of the Christian religion.

When the author first received the invitation to write the volume, he was on a mountain

trip five thousand feet above the Rhone Valley. The "grandeur of the scenery" surely helped him to unroll the panorama of the book. From the opening of the Seven Seals the dramatic intensity increases until the final fall of Babylon the Great. Along with this fall of Rome, the reader feels the final defeat and destruction of the evils and plagues of humanity, the victory trumpet is sounded, and the new city of fellowship and brotherhood rises triumphant. Here is a wealth of material for any modern group studying religious drama.

BENJAMIN W. ROBINSON

JESUS AS THEY REMEMBERED HIM

By Chester Warren Quimby. Nashville: Abingdon-Cokesbury, 1941. 220 pp. \$1.50.

The author knows the land of Jesus intimately through residence at the American School and through other travels. He has been a teacher of Bible and is now a pastor. His portrayal of Jesus is full of beauty and deep religious insight. He has combined his ability as a modern teacher with his genius as a minister and preacher. He has used his intuitive insight together with life and reality.

The volume describes one after another the qualities and characteristics of Jesus. There is first a picture of his physical person, "he radiated energy and health" (p. 58). His "happy spirits" were balanced by the fact that he was extremely sensitive. There are several paragraphs on "Jesus' eyes" and the way Jesus "looked upon" a man or a crowd on an event. The pages regarding Jesus' hands will never be forgotten by the reader. Think of all the beneficent deeds that Jesus did with his hands!

So the volume continues to speak of his "fearlessness, his anger, his love of nature." The recital of Jesus' uses of "common sense" fill some of the best pages. The death and crucifixion are bathed in all the colors of a "perfection" that knew life in union with the Father. The volume is a welcome boon for Bible classes and devotional hours.

BENJAMIN W. ROBINSON

WE GATHER TOGETHER

By Grace W. McGavran. New York: Friendship Press, 1941. 121 pp. \$1.00.

Combined with the teachers' guide, *Worship around the World* by Hazelwood, this is one of the better courses available for the boys and girls of the junior department. It is also a valuable source of stories for worship services or sermon talks to children. Of the stories, two seem outstanding—the Christmas story as told to a group of American Indians and the House of Peace story. Animating the book are two of the valuable recent emphases in religious education—the spirit of worship and the sense of belonging to the world-wide Christian fellowship.

ROSS SNYDER

THE KINGDOM OF GOD AND THE
AMERICAN DREAM

By Sherwood Eddy. New York: Harper's, 1941. 319 pp. \$2.90.

Sherwood Eddy's latest inquiry concerns the effect of commercialism and secularism on the ideal of the Kingdom of God and the Dream of Democracy. This is a timely question, well worth raising if only to recall our noblest heritage and our lost opportunities. The author traces the development from pre-Colonial days to 1932 but curiously resists the challenge to lay the New Deal alongside of the Old Dream. After Jackson nothing much is heard of the Kingdom, except that Reinhold Niebuhr (to whom the book is dedicated) sees the Kingdom ultimately realized—beyond history. The Dream daily contends with the selfish individualism and mass materialism of the frontier. The Civil War only helps to dim and destroy both Kingdom and Dream.

The tightening grip of money provokes periodic waves of popular radicalism, culminating fairly early in the Declaration of Independence and subsequent revolution. The Constitution is seen as a counterrevolutionary reaction of property owners bent on economic control of government, against which Jefferson himself led the "revolution of 1800," followed by the mighty uprising under Jackson which was opposed by "two-thirds of the newspapers,

four-fifths of the preachers, practically all of the manufacturers, and seven-eighths of the banking capital." A generation later civil war entrenched capitalism, but the people continued to rise, and men like Bryan, Wilson, and Franklin D. Roosevelt only complete the true succession. Thus for the last three centuries democracy has stirred militantly at least once in every generation, less in behalf of the Kingdom of God than to keep the American Dream from being buried in venality and rapacity. Mr. Eddy concludes that we have not yet found any nonviolent means by which a class society can be made classless, equal, just, and free; that owners in power never share privileges voluntarily; that we must ultimately condemn and finally abolish war, but not now. Meanwhile he recognizes that the present war cannot merely seek to preserve the status quo, partly because youth will not die for such a paltry end, but also because political liberty cannot endure without economic justice, and because the conflict has already become a world-revolution aiming at liberty and justice for all.

This interesting and relevant argument becomes occasionally confused toward the end, where the author appears more interested in preparing America for another holy war. He suddenly glories, for example, in the latest efforts of British "religious and liberal forces to build a new world order on the basis of the Kingdom and the American Dream." But if the Kingdom can only be real beyond history, and our recent experiences of war and capitalism, liberalism and institutional religion, discourage optimism concerning any realization of the Dream under capitalism, it is not obvious that we must now risk war again because "the issue in the present world crisis between dictatorship and democracy seems to be as clear as between night and day." It is not made clearer by adding that Elijah challenged Israel to decision between Baal and the Lord, for, even if we were to identify Hitler with Baal, there is no obvious resemblance between the glory of the Lord and the cupidity of our Anglo-American overlords.

What, then, can arouse spiritually awakened America? Mr. Eddy vaguely suggests a new birth of freedom, but not whether a suf-

ficiently drastic extension of democracy can become a reasonable prospect until the people defeat the forces of special privileges which have consistently shackled it in the past. If the world-revolution should meanwhile consign the Kingdom to even greater obscurity than theologians already have, the common man, ever worried by his daily needs, may come to think everything irrelevant which cannot become real in time. Whether the church can afford to let it go at that is another question; but Mr. Eddy does not raise that question.

ERIC H. THOMSEN

MANIFEST VICTORY

By J. R. Moseley. New York: Harper's, 1941. 238 pp. \$1.50.

This is a "quest and testimony" by one who in the twentieth century lives like a first-century Christian, "a report of the accents and acts of the Holy Spirit in His quest for me and my quest for Him." It is a simple and moving witness to the successful injection of a deeply spiritual attitude into areas of modern tension and into those in which even church members strive ruthlessly, with complete denial of the Spirit, for wealth, power, and prestige. Mr. Moseley's intelligent, glowing report sounds as genuine and authentic as the Acts of the Apostles. There is nothing essentially new in the experience itself which is that of the saintly life in any age. If it is, nevertheless, sensational news, it is because one man sincerely and consistently tries to govern his daily life by a technique once claimed by Christians as the only way and demonstrates that it is still new and startlingly effective.

It is utterly fantastic; as fantastic as the Gospels. Many of our Greeks will find it foolish, and countless others will see only the stumbling blocks; but to the spiritually sensitive and receptive it will very likely be valuable new evidence of "the power of God and the wisdom of God." It is the most exciting book of its kind that I have seen come out of our own age. Professor William H. Kilpatrick (in his Foreword) is quite right in thinking that it will tremendously enrich the world's literature of the inner life.

It is blessedly free of academic jargon. "There is no secret to be learned by the human process of learning. It is not he who knows that loves; it is he who loves that knows. So far from being the kind of secret which has to be acquired in the pride of knowledge, it is something given to all, learned and unlearned, by the love and grace of God." The evidence is quite convincing: to J. R. Moseley, as to those who, like Dr. Kilpatrick, have known him intimately for nearly half a century, the whole experience manifestly spells "Victory." He has overcome the world.

ERIC H. THOMSEN

COME, LET US WORSHIP

By Albert W. Palmer. New York: Macmillan, 1941. 136 pp. \$1.50.

"Worship ought to be a thrilling experience, like going back to the old home for Thanksgiving, or voting for president. . . ." Dr. Palmer begins. He asks what are the hopes and needs of the people who worship in our congregations. Turning first of all to the sermon, he suggests that some titles are more worshipful than others. "A Window toward the Hills" sounds more worshipful than "Washstand Religion," for example.

A very helpful list of materials in the Bible on various worship themes is given, and some interesting treatments are illustrated. In addition, an annotated book list of extra-biblical sources is given in the Appendix.

A chapter on "Organizing the Church Service" discusses how the service may be opened reverently, even in the face of post-Sunday-school confusion, how the moods of worship may be attained, and how they should be related. Some suggestions are made about lighting that could be quickly adopted in most churches, and with great benefit. All the accessories of worship are dealt with in a practical manner: the size of the pulpit, location of the choir loft, design of the communion table, possible symbols for the altar, and the proportions of the lectern. One of the accessories which appeals greatly to Dr. Palmer is the ever burning sanctuary light, which, he feels, gives life to the church when individuals come into it for private worship.

How to develop an intelligent appreciation of worship on the part of the congregation is answered with several plans, the circulation of good books, illustrated talks, visits to churches of good architecture, and the use of children in worship services. Youth attitudes toward worship are described realistically by Mr. Julian J. Keiser, out of firsthand experience as a student assistant at the United Church of Hyde Park, in a chapter inserted at this point. In closing, Dr. Palmer enumerates some of the dangers to be avoided in building worship services.

"A Manual of Worship for Small Churches" is the book's subtitle, and the methods presented are indeed workable in most small churches, particularly if the chapter on educating the congregation is followed devoutly. However, let no pastor of a metropolitan temple interpret this subtitle as meaning that the ideas and methods are not sound for the larger church. Together with President Palmer's *Art of Conducting Public Worship*, this volume could well serve as a "refresher" on public worship from time to time.

GERALD E. MAGGART

THIS IS THE VICTORY

By Leslie D. Weatherhead. New York: Abingdon-Cokesbury, 1941. 276 pp. \$2.00.

The preacher of City Temple, London, wrote this volume last autumn when Nazi bombardments were heaviest. His church has been demolished since. Admittedly this is a collection of sermons, re-worked and enlarged, but the reader for once is glad for it. There is a quality of directness and a pastoral spirit because of it. Weatherhead is telling his congregation what we can believe about God in this dark hour.

He sees faith in progress shattered. Having made great progress in physical invention, man has failed in the deeper things of God. Now we can see how fundamental are the truths of Christianity. We have used God to bless our ideas, but we have not listened to the ideas of God. God is able to use even wrong in his cause, as he used the Cross. He is working out a purpose that is beyond our understanding. He shares our pain.

Faith in God, according to Weatherhead, does not mean insurance against calamity for ourselves. It does not mean necessarily that Britain will win the war. God rules; God cares; God strives. We need not only to have belief in him; we must know him. In him is our final security. "We may be stripped of every protection, everything to which we cling; but nothing can take God from us, nor the sense that, possessing him, and possessed by him, we 'need have naught besides.'"

It may be that some of us outside of the atmosphere of immediate crisis will debate some of the views at certain points. We may not be as ready to believe that the present tragic confusion can be reconciled with some purpose of God beyond our understanding. In general, Weatherhead has offered a plain, simple, unaffected message of profound help in a difficult hour. He has been more concerned to preach to despairing hearts than to make lectures, and there is a ring of genuineness that permeates everything he says.

GERALD MAGGART

CHRISTIAN TRUTH IN HISTORY

By Hugh Miller. New York: Harper's, 1941. 236 pp. \$2.50.

This is a search for Christian truth through the method of history, rather than of science or philosophical theory. Professor Miller turns to Occidental history to find the truth of Christianity. The followers of Christ experienced something which affected everything which has occurred since. He describes this experience—this coming of God into humanity—as it evolves through the period of Rome, the "misnamed" Dark Ages, and the Reformation. Whether this experience was itself a truth or a falsehood can be tested empirically in the sense that we can know to what extent we can translate it in our own lives.

The author sees the group faiths of today, nazism and communism, as based on an incomplete history; nazism looking back to a language group, communism to an economic class. He believes that the larger history indicates that absolutist government is a temporary stage. These totalitarian faiths have

gained strength because religion has neglected economic relations. Economic progress has led us to a point where our political order is no longer adjusted to fact. As for the future, Professor Miller discerns that we are entering upon a new "Roman" period in which political organizations will become an increasing concern. This period may last for centuries, but finally men shall again look to a Power "of whom the state is the poor image."

In this very excellently presented thesis the reader has before him in its totality an evolutionary view which he possessed only in part if his seminary days date back a few years. One may have possessed both Darwin and Jesus, but Miller pictures science and religion brought very closely together in that Jesus held to a view point that was individualistic and that science now describes a dynamic world.

Is it not true, however, that we may overestimate the value of this method of history? At first sight we are inclined to feel that we have found the touchstone. This would be true if the world were finite. If it were an immutable world, we could simply test the experience of Jesus' followers, and we could easily predict the future. But the world isn't that kind of world; it is dynamic, and that was the reason we adopted the method of history.

GERALD E. MAGGART

THE TOUCH OF LIFE

By Frank S. Hackett. New York: Harper's, 1941. 118 pp. \$1.25.

The author is the founder and headmaster of the Riverdale Country School, New York. The thirty-nine brief essays were originally given as daily morning chapel talks to youth. Each deals with a biblical text, although most of the talks are introduced by life-situations. A complete series is offered on the phrases of the Lord's Prayer and the Ten Commandments. These talks are religious, practical, full of life, and are good examples of what a junior high department finds interesting.

GERALD E. MAGGART

AN ENLIGHTENED CONSCIENCE

By Irl Goldwin Whitchurch. New York: Harper's, 1941. 282 pp. \$2.50.

The main thesis of Professor Whitchurch's book is that biblical or theological authoritarianism, on the one hand, and relativistic or naturalistic skepticism, on the other, are both false alternatives in guiding our moral living. The real way out for Christian ethics is that it should become "independent, empirical and valid." This goal Whitchurch seeks to establish largely on the basis provided by Kant's second critique, accepting both the primacy of the good will and the dichotomy between natural fact and moral ideal as foundational to his own thinking.

The points of greatest interest to this reviewer are Whitchurch's strong insistence that morality "is not a tail on the theological kite," his equally fine stress on the total self (particularly in the discussions of the tricky problem of freedom and the not less perplexing matter of the origin, nature, and function of conscience), and his chapter on "Artistry in Christian Character," which develops a value scale (not completely conclusive as to the place of social values) and a list of virtues based on the outstanding qualities of Jesus' personality—sincerity, moral discernment, humility, sympathy (including forgiveness), and courage. Another source of gratification lies in the author's persistently critical approach to the truisms of Christian ethics. "Self-sacrifice" comes in for an unusually critical appraisal (pp. 209-13), and the unceasing effort to disentangle the inner motive from the outer aspect of morality which marks the whole discussion is both revealing and practically useful.

Unfortunately, it must be also reported, there is a spirit of contentiousness in this book which is scarcely fruitful of mutual understanding. To choose one from many examples: it will not assist co-operative ethical thinking for Barthians and neo-Thomists to be roundly told that "deduction of moral value from theological systems" is "a delusion and a snare, prepared by the devil for indolent people" (p. 141). In fact, there have been few books in recent years which have so used the words

"devilish" and "deviltry" to characterize views with which an author disagrees. Far from being on the defensive, here is a liberally oriented book which seeks to define its own position primarily by attacking others. The moral zeal kindled by such an approach may have a certain value, but it is not that of inclusive understanding of other positions or positive clarity in expressing one's own.

Yet the literature of Christian ethics is permanently enriched by Whitchurch's use of such terms as "restrictive humanism," "pathological freedom," and "vivisection" contrasted with "explanation." The present reviewer, who is in almost complete agreement with the book's central position, is grateful for its many insights and predicts that its fighting words will challenge many glib assumptions and generate much ferment of thought in the field of Christian ethics.

ROGER HAZELTON

CURRENT RELIGIOUS THOUGHT: A DIGEST

By Charles S. Macfarland. New York: Revell, 1941. 185 pp. \$1.50.

Dr. Macfarland's latest book is a worthy successor in his series of volumes reviewing current Christian literature. With remarkable impartiality he surveys forty-five recent books whose subject matter ranges all the way from eschatology to social ethics and from personal religion to contemporary theology. The author's own wide acquaintance with, and deep interest in, the relation of Christianity to world-crisis makes the last chapter, to this reviewer's mind, the most exciting and adequate in the book. His own interventionist position, that "the Church must support those who take up arms in defense of Christian civilization" (p. 161) is not allowed to color his review of such pacifist statements as Muste's and is self-critical enough to be thoroughly objective about the views of Maritain, to which he seems sympathetic, and of Niebuhr, which he regards as prophetic but confusing. As a digest of the most significant books in Christian thought of recent years, this book is itself

highly significant and should prove its usefulness to those who wish a speaking acquaintance with them as reflected in a statesman-like Christian mind.

ROGER HAZELTON

YOU CAN BE HAPPILY MARRIED

By Gilbert Appelhof, Jr. New York: Macmillan, 1941. 202 pp. \$2.00.

Writing out of counseling experience with thousands of young people in marriage clinics, Mr. Appelhof undoubtedly is well qualified to prove his statement that you *can* be happily married. His analysis of the causes of failure in marriage and his discussion of the engagement period and pre-wedding arrangements leads one to the threshold of a happy marriage. From this point, all depends not upon the adequate treatment of marriage relationships by the author but upon the willingness of the young couple to ferret out from the mass of admonitions the ones suited to their particular temperaments and situations.

The most concrete piece of writing seems to

be the section on "Marriage Preview," a series of one hundred questions having a definite bearing upon preparation for marriage. The questions apply quite generally to all couples contemplating marriage.

A book of this kind always reflects the understanding and spirit of the author which could not fail in finding solutions to marital tangles; the pity is that sweetness of spirit and ability to understand do not at all times characterize the frame of mind of those caught in difficulties of adjustment. One could with certainty recommend this book to young people with strong church attachments, for it uses the elements of religion as the proper undergirding of the happy marriage. One might, however, hesitate using it with young people who couldn't or wouldn't understand the deeply religious tone in which the book is written. Granting a religious background to those who come to him for counsel, the minister will find this book a very real help in counseling before and after the marriage ceremony.

EDWARD F. MANTHEI

WANTED: NEWS ABOUT YOU!

TO EVERY ALUMNUS:

Will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less.

BENJAMIN W. ROBINSON

The Ferry Platt Memorial Hostel

By ARTHUR E. HOLT

FERRY PLATT, of the Class of 1930 at the Chicago Theological Seminary, was one of the ablest students who ever graduated from the Chicago Seminary. In a group of high-ranking students unusual for its ability he was awarded by the faculty a scholarship for study abroad, which testified to his high rank throughout the Seminary course. He is reported to



The Plan for the Ferry Platt Memorial Hostel

have consistently taken the highest grades ever received by any student at Washburn College. After a year of study abroad he became the pastor of the First Congregational Church at Manhattan, Kansas. At the close of this service, marked by great courage and ability, he became the rural life secretary of the Council for Social Action, with residence at Merom Institute, Merom, Indiana. His scholarly and able writing won for Merom Institute widespread recognition as a Christian thought center for American rural life. A co-operative laundry, a book club, and study clubs still flourish as a monument to the enduring quality of his service. His death by pneumonia at the beginning of an early career took from American rural life leadership of great promise.

CHARACTERISTICS OF THE BUILDING

It is fitting that there should be at Merom a building which perpetuates his name and able service. It is proposed to build a memorial hostel with accommodations for twenty-five young people. In size it will be seventy feet long and twenty-five feet wide with sleeping accommodations and comfort facilities, including shower baths. There will be an open court with a fireplace under a great sycamore tree which adds much to its social features.

LOCATION OF THE BUILDING

The building will be located at the head of a glen which leads off to the south of the Merom campus. From its front windows one can see not only along the cedar-lined sides of the glen but for twenty miles out over the valley of the Wabash. The magnificent sycamore tree at the corner of the hostel is a splendid sample of the tree which has made the Wabash River famous. On a campus famous for its great trees this one is outstanding. Its spreading limbs cover a space eighty feet in diameter, affording an unusual place for an outdoor center of social life.

USE OF THE BUILDING

The building will be built and immediately used to house a part of the one hundred members of the Civilian Public Service Camp recently established at Merom by the Friends Service Committee. Eventually it will be used by visiting students, 4-H clubs, and the young people of southern Illinois and Indiana. It may be a station in a series of youth hostels stretching across the country. The nearest one is now at Turkey Run State Park, Indiana.

HOW MAY IT BECOME AN ACTUALITY?

It is confidently believed that by a multitude of small gifts from the many friends of Ferry Platt the hostel can be built. It seems especially appropriate that Seminary students, alumni, and faculty of the Chicago Theological Seminary should welcome an opportunity to participate. The Kansas churches have already indorsed and are furthering this project to the limit of their ability. Members of the Council for Social Action across the United States will want to share in this memorial, which will be a slight token of the debt of gratitude which all of us feel to one of the great servants of the Cross, whom we are proud to call our brother in service.

* * *

All checks should be made payable and addressed to FERRY PLATT MEMORIAL FUND,
Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois

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The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book. The new postage rate is only 1½ cents per pound.

It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The starred books are especially commended by the faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

- *ALBRIGHT, W. F., From the Stone Age to Christianity
- BROWNE, LEWIS, The Graphic Bible
- CHUTE, MARCHETTE, The Search for God
- HEARD, GERALD, The Code of Christ
- KENYON, SIR FREDERIC, The Bible and Archeology
- *KNOX, JOHN, The Man Christ Jesus
- MOFFATT, JAMES, Jesus Christ the Same
- MORTON, H. V., Women of the Bible
- NILSSON, M. P., The Historical Hellenistic Background of the New Testament
- ROBINSON, H. W., The Bible in Its Ancient and English Versions

Church History:

- BAINTON, R. H., The Church of Our Fathers
- BRODRICK, JAMES, The Origin of the Jesuits
- COMFORT, W. W., Just among Friends
- DAVIDSON, H. M. P., Good Christian Men
- JORDAN, W. K., The Development of Religious Toleration in England
- MECKLIN, JOHN M., The Passing of the Saint
- PRAWDIN, MICHAEL, The Mongol Empire
- SETTON, K. M., Christian Attitude towards the Emperor in the Fourth Century

Science of Religion and Missions:

- CARTWRIGHT, FRANK T., Life Has No Ceiling
- HAYDON, A. EUSTACE, Biography of the Gods
- HOLLISTER, M. B., Bright Sky Tomorrow
- NILES, D. T., Sir, We Would See Jesus
- POTEAT, GORDON, Stand By for China

Philosophy, Psychology, and Science:

- GESELL, ARNOLD, Wolf Child and Human Child
- McKENZIE, J. G., Psychology, Psychotherapy and Evangelism
- MEARNS, HUGHES, Creative Power
- PIPER, OTTO A., The Christian Interpretation of Sex
- WICKES, F. G., The Inner World of Man

Religion and Theology:

- *AULEN, GUSTAF, Christus Victor
- BENNETT, J. C., Christian Realism
- BRANDT, R. B., Philosophy of Schleiermacher
- BRYDEN, W. W., Christian Knowledge of God
- CONGER, G. P., The Ideologies of Religion
- HARTSHORNE, CHARLES, Man's Vision of God
- JONES, E. S., Is the Kingdom of God Realism?

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McELROY, P. S., Protestant Beliefs
MACKAY, J. A., A Preface to Christian Theology
NIEBUHR, H. R., The Meaning of Revelation
*NIEBUHR, REINHOLD, The Nature and Destiny of Man
OMAN, JOHN, Honest Religion
PRATT, J. P., Can We Keep the Faith?
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WEATHERHEAD, L. D., This Is the Victory

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ELLWOOD, C. A., The World's Need of Christ
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*PALMER, A. W., Come, Let Us Worship
SEIDENSPINNER, CLARENCE, Form and Freedom in Worship

Social Ethics:

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BRITT, S. H., Social Psychology of Modern Life
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MORRISON, C. C., What Is Christianity?
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THOMAS, NORMAN, We Have a Future
WARD, L. R., Holding Up the Hills
*WARNER, W. L., *et al.*, Color and Human Nature

Religious Education:

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NALL, T. O., Move on, Youth!
POWDERMAKER, F., and GRIMES, L. I., Children in the Family
WARNER, G. C., Children of the Harvest

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JONES, RUFUS, A Small Town Boy
KAGAWA, TOYOHICO, Behold the Man
LUCCOCK, H. E., American Mirror
MARGARET, HELENE, Father Desmet—Pioneer Priest of the Rockies
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